

**UKUVEZWA KWABALINGISWA KUMANOVELI WESIZULU
AMANE KA 1990**

DECLARATION

I, the undersigned, hereby declare that the above
thesis is my own original work and that I have not
entirely or in part submitted it at any university before

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Ithethesis yokufezekisa izimfuneko zeziqu zeMasters of Arts
zeUniversity of Stellenbosch.



**UMQEQESHI: PROF. N.S. ZULU
UNGENISWE KU MARCH 2001**

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

OPSOMMING

Hierdie studie ondersoek karakterisering in vier moderne Zulu novelles. Die hoofdoelstelling van die studie is om vas te stel of daar 'n ontwikkeling in die voorstelling van karakters in onlangs-gepubliseerde Zulu novelles is. Die studie is gemotiveer deur die siening wat bestaan dat 'n groot aantal novelles in Afrikatale 'n onvoldoende voorstelling van karakters toon (Zulu, 1998).

Die fokus van die studie val op die volgende vier Zulu novelles: **Izibiba Ziyeqana, Asikho Ndawo Bakithi, Isidleke Samanqe** en **Itshwele Lempangele**. Hierdie novelles is gepubliseer tussen 1995 en 1998 en het almal literêre pryse gewen ter erkenning van hulle uitstaande letterkundige meriete.

Die studie het bevind dat die wyse waarop die karakters voorgestel is in al vier novelles verskeie tekens van ontwikkeling ten opsigte van die Zulu letterkunde toon. Al die hoofkarakters is "rond" in die sin dat hulle verander en aanpas na gelang van veranderinge en omstandighede. Selfs onder ernstige omstandighede, veg die karakters soos gewone mense om hulle lewens te verbeter. Daar is ook in die studie bevind dat die antagonist in sommige novelles 'n ronde karakter is. Die studie identifiseer positiewe kenmerke t.o.v. die ontwikkeling van karakterisering in die Zulu novelle in die laat 1990's.

ABSTRACT

This work investigates characterisation in four modern Zulu novels. The objective of the study is to examine whether or not there is development in the portrayal of characters in recently published Zulu novels. The study is prompted by the view that a high number of novels in African languages have inadequate portrayal of characters (Zulu 1998).

Focus has been placed on the following four Zulu novels: **Izibiba Ziyeqana**, **Asikho Ndawo Bakithi**, **Isidleke Samanqe**, and **Itshwele Lempangele**. The novels were published between 1995 and 1998 and all have won literary prizes in recognition of their high literary qualities.

It has been found in the study that the way characters are portrayed in the four novels shows some signs of development. All the chief characters are 'round' in the sense that they change and adapt to changes and circumstances. Even though there are serious problems, the characters are seen to be fighting like ordinary human beings to better their lives. It is also found in the study that antagonists in some novels are round characters.

It is concluded that this study identifies positive properties about the development of characterisation in the Zulu novel of the late 1990's.

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IQOQO

Lomsebenzi ubhekane nokuvezwa kwabalingiswa emanovelini amane wesiZulu. Kubhekwe amanoveli amasha ngenjongo yokuthola ukuthi ngabe kukhona yini ukuthuthuka ngokuvezwa kwabalingiswa. Okwaziwayo okwamanje wukuthi ukuvezwa kwabalingiswa emanovelini amaningi wabomdabu kusezingeni eliphansi (Zulu 1998), yingakho-ke lomsebenzi ubuzama ukuthola ukuthi ngabe luyabonakala yini loguquko lwemqubekela phambili.

Kukhethwe lamanoveli alandelayo: **Izibiba Ziyeqana, Asikho Ndawo Bakithi Isidleke Samanqe**, kanye ne-**Itshwele Lempangele** lapho kucubungulwa loshintsho lokuvezwa kwabalingiswa ngababhali bemnyaka yabo 1990. Lamanoveli angawoshicilelo olusuka ku-1995 ukuya ku-1998. Kuye kwakhethwa lamanoveli ngoba azuze imiklomelo yokuthi abhalwe ngezinga eliphezulu.

Okutholwe kulomsebenzi ukuthi ukuvezwa kwabalingiswa yilababhali balamanovela kubonisa impumela phambili. Bonke abalingiswa abaphambili batholakala beyizindilinga. Umlingiswa nomlingiswa lapho ehlangabezana nezingqinamba uyaguquguquka azifune ebuhleni ngempilo yakhe. Nanoma kunobunzima sibathola ngasosonke isikhathi balwisana nabo bazama izindlela ezizobasa empumelelweni. Kutholakale futhi ukuthi bonke labalingiswa abangabaphikisi (antagonists) babonakala bakhula.

Lomsebenzi uphethwa ngokuthi ziyabonakala izimpawu zokukhula nokuthuthuka ekuvezweni kwabalingiswa emanovelini wesiZulu wababhali bango1990.

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Lo msebenzi ngiwunikezela kubazali bami uThemba laMangalonde nakuNtombi kaBhungane ngokungixhasa nokungikhuthaza kwabo lapho bezinikezele ekubeni le thesis ibe yimpumelelo. Lona umsebenzi wethu Mazimba. Ngithi ningihlomise ngezikhali zamaNtungwa bazali bami abathandekayo.

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Ngifisa nokubonga umongameli wami, nongumholi wami unjingalwazi u N. S. Zulu ngamacebiso namagalelo akhe lapho engamele lomsebenzi, nenkuthazo yakhe yokungadikibali ukunginceda nangesikhathi sobunzima. Ngaphandle kwenkokhelo yakhe kanye nenkuthazo ngabe angikwazanga ukuqeda lethethisi. Ukwazile ukuwucubungula ngobucwepheshe umsebenzi wami, abe engayekile ukubheka izimpawu eziphathelene nomnyombo kanye nokuvezwa kwalomsebenzi. Ngithi sekufeziwe Sithuli sikaNdaba.

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ISAHLUKO 1

INDLELA EZOLANDELWA KUNKINGA EFUMENWE

1. ISINGENISO

1.1 INKINGA EFUMENWE (PROBLEM IDENTIFICATION)

Kulo msebenzi ngizocwaninga, ngicubungule indlela ababhali abaveze ngayo abalingiswa kumanoveli amane ehlukahlukene abhalwe phakathi kuka 1995 ukuya ku 1998. Ngizohlola ukuthi njengababhali abasha ingabe kukhona ukuthuthuka nenqubekela phambili lapho bakha abalingiswa babo nangendlela ababaveza ngayo. UMsimang (1983) uthi indlela ababhali abaveza ngayo abalingiswa kumanoveli aseMzansi Afrika, kakhulu olwimini lwesiZulu athonywa (influenced) izinganekwane. UZulu (1998) uhambisana nezimvo zikaMsimang (1983) lapho ebhekise ekuvezweni kwabalingiswa kumanoveli eSisuthu. Abacwaningi abanjengo Ntuli benoSwanepoel (1993), uMtuze (1994) kanye noGrobler (1995) bavele lapho sebezimelela ekutheni abalingiswa nokuvezwa kwabo ezincwadini zezilimi zabomdabu kusezingeni eliphansi. Kubonakala ukuthi emanoveleni kubhekene nenkinga yokuthi ababhali bezincwadi zezilimi zomdabu basabambelele kumasu ayesetshenziswa mhla kuqalwa ukubhalwa kwezincwadi zezilimi zabomdabu.

Lenkinga yezinga eliphansi yokuvezwa kwabalingiswa, yiyona kanye engibone kukuhle ukuba ngithabathe inselele kuyo ngibheke ukuvezwa kwabalingiswa, ngemumva kokuba UZulu (1998) ethi abalingiswa nokuvezwa kwabo ezincwadini zabomdabu ngokujwayelekile akuguqukile kube kungabanga nashitsho, ngokungathandabuzi akusenamathemba okuthi kungabuye kuguquke kube noshintsho ukuvezwa kwabalingiswa. UZulu (1998) esenze ucwaningo ngabalingiswa nobulingiswa babo ngemumva kweminyaka emihlanu eyedlule. Kuye kwamcacela kwahlala obala ukuthi kumanoveli omdabu kusadingeka abacwaningi abazothatha inselele kulomkhankaso wokubheka ukuthi ingabe sekuze kwaba khona uguquko

noma kusenjengasekuqaleni. UZulu (1998) uye wazijuba ukuba abhekisise izimpawu ezithile kumanoveli abhalwe ngemumva kwencindezelo nobandlululo. Lokhu ubekwenzela ukuze aholeleke ekutheni avumelane noma aphikisane nocwaningo lokuthi akunantuthuko ebonakalayo ekuvezweni kwabalingiswa kubabhali bamanoveli omdabu.

Abacwaningi abahlukene baye bazama ukulwisana nalokungaguquki kwababhali abalandela ngemumva kweminyaka eminingi eyedlule, kodwa azange bathole sisombululo. Yikona kanye okungenze ngathatha inselele yokuphinde ngibheke ukuthi akunashintsho osoluthe lwenziwa labakhona kumanoveli abhalwe ngo 1990's ekuvezweni kwabalingiswa.

1.2. I-SCOPE SOMSEBENZI

Ngizosebenzisa lamanoveli alandelayo lapho ngizama ukudingida lenkinga yokungaguquki kwababhali bezincwadi zezilimi zabomdabu lapho beveza abalingiswa nobulingiswa babo.

Izibiba Ziyeqana. (1995). Wanda, M.E.

Asikho Ndawo Bakithi. (1996). Mngadi, J.M.

Isidleke Samanqe. (1996). Dlamini, B.

Itshwele Lempangele. (1998). Bhengu, M.

Ngiye ngazijuba ukuba ngikhethe lamanoveli angenhla, ngoba aye azuza imiklomelo ngokuthi abhaleke ngezinga eliphezulu neliphakeme. Ngizoqale ngicwaninge inoveli ngayinye, ngiveze ushintsho engilitholile lokuvezwa kwabalingiswa. Ngizobese ngiyawaqathanisa ekugcineni lapho sengibonisa ukuthi ingabe kube khona intuthuko nenqubekela phambili noma qha.

1.3. INDLELA EZOLANDELWA (APPROACH)

Ngizogxila kulezinhlelo lwazi ezingo Cohen (1973), Chatman (1978), Rimmon-Kenan (1983) kanye nakuBal (1985) lapho bona bagcizelela futhi

baveza ukuthi indlela yokuhlela engqodweni yomuntu, nalapho esebenzisa amazwi ashiyelana ngezahlukeniso zomuntu lokho kungaba ubulingiswa bomlingiswa. Abalingiswa bangabuye bavezwe kumicabango, ngokuqanjwa, ngokuphawulwa kodwa ekugcineni bakheke ngezwi elingakhombisi ubukhona ngaphandle kombhalo. Ngokwengxoxo, umbhali usebenzisa abalingiswa bakhe ukuze babe umfanekiso wakucabangayo.

Ngingakagxili kumanoveli amane engizowasebenzisa, ngizoqale ngiveze futhi ngichaze ukuthi abacwaningi nosoncweti abahlukene bazihlukanisa kanjani izinhlobo zabalingiswa lapho bezichaza. Ngemumva kokuba abezinhlelo lwazi sebezakhele amatemu abazowanika labo balingiswa azosetshenziselwa ukubiza abalingiswa, ahambelane nabo kanye nezenzo zabo, abe angayekile ukuveza ubulingiswa bomlingiswa ngamunye.

1.3.1 ABALINGISWA (CHARACTERS)

Abalingiswa bavezwa ababhali abahlukene babachaza futhi babaveze ngezindlela ezahlukene kodwa babe behamba mgudu munye lapho behlose umgomo owodwa wokucacisa lelo nalelo temu lobulingiswa. Abalingiswa yibona abadlala indima enkulu ekuqhubekiseni leyo ndaba ngezigameko abahlangabezana nazo, noma kungxoxo umlobi asuke eyidlulisela kumfundi noma kolalele. Ngaphandle kokuba umbhali azakhele abalingiswa futhi azobasebenzisa ekuqhubeni indaba yakhe noma ingxoxo, nezigameko ungebikho umbhalo, yingakho babalulekile kakhulu abalingiswa nobulingiswa babo embhalweni.

Lokhu kusho ukuthi umgogodla wokuxoxwayo noma okubhalwayo abalingiswa kanye nezenzo nezenzeko abazifumana bekuzo. Yingakho nabacwaningi bombhalo bekufakazela lokho njengoba bayaye basicacisele itemu elithi umlingiswa ukuthi lichazani bese belihambelanisa nomlingiswa elizomfanela noma limnamathele kulokho esuke ekwenza lapho elingisa, uAbrams ubachaza kanjena abalingiswa:

“Characters are the persons presented in a dramatic or narrative work, who are interpreted by the reader as being endowed with moral and dispositional qualities that expressed in what they say, the dialogue- and by what they do - the action. A character may remain essentially “stable” or unchanged in his outlook and dispositions, from the beginning to the end of a work” (Abrams, 1981: 20).

Lomcwaningi uthi abalingiswa kumele benzise okwabantu bangempela futhi bakhombise ukuphila ukuze olalele noma ofundayo akholwe futhi abe nokwaneliseka kukho konke akuthola ngaloyo mlingiswa embhalweni noma engxoxweni. Indaba nombhalo kuba ngokunambithisisekayo futhi kukholeke ngabalingiswa, ngezenzo zobulingiswa babo baqhubekisela izigameko phambili. Ukuze kuhlwabuse okufundwayo nokubhaliwe, kumele kuvezwe abalingiswa belingisa abazoveza ubudlelwana ekubeni indaba iqhubeke nezigameko. UBrook noWarren bona bavela sebathi ngabalingiswa:

“The proof of the inextricable interweaving of characters and action may be most readily seen by a glance back at the stories. Though our attention was focused there upon problems of plot, we found that we could not discuss the stories without going into the problem of character. Plot and character interpenetrate each other, there is some justification for stressing one problem at a time” (Brook noWarren, 1943: 168).

Umlingiswa ngamunye kumele enze izinto ezenziwa umuntu ophilayo, njengoba ebukeya njengombumbi wombhalo ngohlobo lokuthi kuyaye kuthathwe amagama abantu abaphilayo futhi bangempela, kulowo mbhalo lamagama amele abalingiswa abangabantu abaphilayo yingakho bathathwa njengengxenywe ebalulekile embhalweni nakuba bengebona abaphilayo. UCuller uthi ngabalingiswa:

“Characters are not persons but segments of text. Characters are not metamorphosed into inanimate things, or reduced to actants, instead they are textualized” (Culler, 1975: 222).

Abalingiswa bayaye bamele abantu abasendaweni ethize ngesikhathi esithize abazithola bakhelwe kuyo yiloyi mbhali mumbe ngenhloso yokudlulisa umlayezo othile emphakathini nasesizweni. Yingakho kaningi isikhathi nendawo kuyaye kube okubalulekile lapho umbhali akha abalingiswa bakhe. UCuller (1975) ecashunwe uRimmon-Kenan ugcizelela kokungenhla uma ethi:

"The interpersonal and conventional systems which traverse the individual, which make him a space in which forces and events meet rather than an individuated essence, lead to a rejection of a prevalent conception of character in the novel: that the most successful and living characters are richly delineated autonomous wholes, clearly distinguished from other by physical and psychological characteristics" (Rimmon-Kenan, 1983: 31).

Ukubaluleka kwabalingiswa okungaba amagama abantu qobo noma amazwi azosetshenziswa umlobi ekwakheni nasekubumbeni loyo mbhalo wakhe kuyadingeka. Amazwi azomela labo balingiswa nawo abaluleke njengomuntu ophilayo ukuze abonakale ephila kofundayo bese ayakholakala. URimmon-Kenan lokhu ukubona kanjena:

"Characters do not exist at all except insofar as they are a part the images and events which bear and move them, the effort to extract them from their context and to discuss them as if they are real human beings is a sentimental misunderstanding of the nature of literature" (Rimmon-Kenan, 1983: 31).

Lokhu kusho ukuthi abalingiswa bayadingeka ngezenzo nalapho izenzo zixhumeke kubo. Endaweni abazinze kuyo kubalulekile ukuthi abalingiswa bavezwe baxoxa kuleso sizinda esihambisana nabo. Abalingiswa isizinda asibe esibafanelene nesikhathi abazithola bekuso ukuze izigameko zixhumeke kahle kusizinda abakuso. Umbhali onjengo Bal ukuthatha nzinyana ukuhlukanisa phakathi komdlali kanye nomlingiswa ngoba ethi cishe

benza umsebenzi kanye nezinto ezifanayo. Uze asusele kumdlali (actor) ase kumlingiswa (character). Lokho ukuveza ngaloluhlobo:

"Up to now, I have constantly used the term actor. I did so because I wish to include the various acting entities in the broadest possible term. The term covers a larger area than a more specific term could do (e.g dog and machine) the term character means the actor provided with distinctive characteristics" (Bal, 1985: 79).

Ngalokhu okungenhla UBal uchaza ukuthi umlingiswa uze ahlukaniseke kumdlali ngokuba abe nezimpawu zobulingiswa, ezizoholela ekugcizelelekeni ukuthi ungumlingiswa. Uze agcizelele lokho ngokuthi umlingiswa uyisithombe esimelele umuntu uqobo kanti umdlali kungebe noma ngabe yini ezobe idlala, ukubonakalisa ngaloluhlobo:

"The distinction between the abstract term 'actor' and more specific 'character'. Character resembles a human being and an actor need not necessary do so" (Bal, 1985: 79).

UBal ubuye aqhube athi ngomahluko oyaye ube kumdlali nomlingiswa:

"An actor is a structural position, while a character is a complex semantic unit" (Bal, 1985: 79).

Kule ndima elandelayo uBal uzama ukuba asicacisele abe echaze ukuthi uyini umlingiswa. Aphinde aveze nezimpawu ezizokwenza umfundi azimelele ekutheni lona ungumlingiswa hayi umdlali lapho enza umnyakazo othile nalapho ekhulumisa okomuntu ophilayo. Ukucacisa ngaloluhlobo:

"Characters resemble people. literature is written by, for and about people. On the other hand, the people with whom literature is concerned are not real people. They are imitation, fantasy, fabricated creatures - paper people, without flash and blood" (Bal , 1985: 80).

Kanti noChatman uyibekile induku ebandla lapho ebachaza ngaloluhlobo abalingiswa:

“Characters is based on character’s imitation of man’s actions. Action comes first, character is added later and is not even essential to successful tragedy. Though characters need to have at least one of trait derived from the actions they perform” (Chatman, 1978: 108-109).

Ngifakazelana namazwi alabacwaningi abango Abrams, Bal, Brook noWarren, Chatman, Culler kanye no Rimmon-Kenan, lapho bethi ngaphandle kwabalingiswa umbhalo noma ingxoxo ingebikho. Abalingiswa badlala indima enkulu, ngani ngoba yibo kanye abasivezela isikhathi, izigameko, isifundo nomlayezo kanye nendawo okuyisizinda lapho zonke izehlakalo zenzeka futhi zehlakale khona. Ababhali bayaye babahlukanise abalingiswa babo ngezinto abazenzayo, nangezinqinamba abahlangabezana nazo, ngobubi noma ngobuhle abazithola beba kubo lapho belingisa.

Ababhali babese bebanikeza amatemu (amagama) athize azobahlukanisa ngezigaba zabo, futhi ahambelane nabakwenzayo endaweni nasesikhathini abazifumana bephila kuso. Lawo matemu aye ahambelane nomlingiswa ngamunye ukuze njengabafundi sikwazi ukuba sihlukanise kalula lapho sifunda. Ubunyoninco obuye busetshenziswe umbhali onobuchwepheshe uyaye akwazi ukuthatha umlingiswa oyedwa enze izinto eyedwa ebulingisweni obahlukehlukene. Nazi izinhlobo zamatemu (zamagama) abalingiswa okwakhiwa ngazo abalingiswa: ummeleli, imbangi, umenzi wokubi, umlamuli/ umqathi, ideuteragonist, umlingiswa oyifoyela, umlingiswa oyisicaba, kanye nomlingiswa oyindilinga. Kulezinhlobo zabalingiswa uAbrams uveza naye azaziyo izinhlobo zabalingiswa lapho ethi khona:

“They are the aggregate of traits and features that form the nature of some person’s or animals. In literature characters are notable people represented in a story, novel or play. Characters do differ, there is a protagonist, antagonist, tritagonist and can have also a deuteragonist” (Abrams, 1988: 22).

1.3.1.1. UMMELELI (PROTAGONIST)

UShaw umchaza ngalendlela ummeleli:

“Protagonist is the leading character in a novel or any other literary work. The protagonist is the rival of the antagonist” (Shaw, 1972: 305).

Ummeleli nguyena umlingiswa obalulekile nodlala indima enkulu ngoba ungumlingiswa odumile. Indaba iqala ngaye kuze kube sekugcineni ezama ukushikashikana nezinkinga ezisuke zimkhungethe, ebe elwela inkululeko, nenqubekela phambili. Zonke izigameko, nobuhlungu zivame kakhulu ukuba zehlele yena. Usizi nomunyu kuyaye kutholakale kuye belu ummeleli lapho esekuhluphekeni ngoba kunguye umlingiswa osemqoka kunabanye. Nakuba nabanye abalingiswa bebalulekile kodwa yena uyaye adle ubhedu.

Ummeleli uyavama ukuhlupheka, sizwelana naye lapho sifunda, sisabela impilo yakhe ngoba uyaye ahlangabezane nezingqinamba ezinzima ezingaze zimholele nasekufeni imbala. Uyaye atholakale elwa nobunzima, ezabalazele impumelelo, abe eveza ukubekezelela noma yini ahlangabezana nayo. Umunyu awuqhathayo nobuhlungu abuzwayo siyaye sibufanise nobomuntu esiphila naye, okungaba umngani, umakhelwane, isihlobo noma umuntu esimthandayo. Yikho okwenza ukuba sifise ukumsiza kodwa sibe singekwazi ngoba kusuke kungumbhalo. Ummeleli ungumholi emanovelini. Okuhle ngaye uyaye akhombise ubuqhawe nemizamo emusa empumelelweni. Uyaye aphikelele kwakwenzayo, noma kunengozi kukho uyaye angayiboni yena ngoba usuke eseqinise ikhanda esephikelele kumphumela awuhlosile.

1.3.1.2. IMBANGI (ANTAGONIST)

Ummeleli uvame ngasosonke isikhathi ukuba nembangi ebangisana naye kwakwenzayo. Imbangi yona njalo iphikisana nokuzabalazela okuhle kommeleli imcindezelele kokubi, nasekufeni imbhala. Imzwise ubuhlungu, imfake osizini ibe ingayekile ukumhlukumeza ngayoyonke indlela.

UShaw uyichaza kanjena imbangi:

“Antagonist in literature, is the principal opponent of the main character and is thus often called sometimes loosely and incorrectly villain. If the dominant plot centers in the career or exploit of a hero who overcome an opponent trying to thwart him the latter is the antagonist, the hero a protagonist” (Shaw, 1972: 23).

Imbangi yiyona ephikisana nemizamo emihle yommeleli, ngasosonke isikhathi yona yenza izinto ezicekela phansi imizamo yommeleli. Imbangi yiyona ehluphekisa futhi igqilaze ummeleli noma umlingiswa osemqoka kuze kube sekugcineni noma ekufeni.

1.3.1.3 UMLINGISWA OKHOHLAKELE/ OWENZA OKUBI (VILLAIN)

UMsimang (1986) ecashunwe uMarggraff umchaza ngaloluhlobo umlingiswa okhohlakele:

“The villain is usually more bad than good. His purpose in the story is to thwart the very interests which the hero is trying to promote. This therefore helps to intensify conflict and generate suspense and tension, and the plot becomes more dynamic. Like a hero, a villain may be a single character or a group of characters” (Marggraff, 1996: 14).

Lomlingiswa uthi akafane nembangi kodwa yena ukhohlakalela wonke umlingiswa ahlangebazana naye. Ungumlingiswa ononya, ocekela abanye abalingiswa phansi. Uyabulala, adlwengule, atshontshele abanye enze konke umphakathi ophambene nako. Uyaye angathandeki emphakathini ngoba uyawuhlukumeza awugqilaze uze uzithole sewungahlalisekile kahle kusizinda ozithola ukusona.

1.3.1.4 UMLAMULI NOMA UMQHATHI (TRITAGONIST)

UShaw umchaza kanjena umlingiswa ongumlamuli okukanye umqhathi:

“Tritagonist is a third actor or character, regarded as somebody favouring the antagonist when incident favour him or her, and also favour’s the protagonist” (Shaw, 1972: 385).

Umlamuli noma umqhathi kuyaye kube umlingiswa ozifaka ekulungiseni ingxaki uma ezothola okuthile noma inzuzo ngokwenza kwakhe. Kungakho singagculiseki ekutheni uyalamula noma uyishoshozela na? Akahambelani nomlingiswa oyedwa kodwa uzifuna ezishaya emuva abuye azishaye phambili, kungaziwa noma ukhetha ummeleli noma imbangi.

Lomlingiswa uyaye abheka lapho osekulunga ngakhona azinamathise khona, uma kungathi kuyabheda utholakala esehlehlela emumva alindele ukuzwa ukuthi isimo sihamba kanjani ukuze aphinde abuyele azimbhandakanye nophumelelayo umlingiswa. Uma isimo sibheda umane abe ndikindiki, angabandi futhi angashisekeli muntu kubalingiswa bonke.

1.3.1.5 DEUTERAGONIST

Ngokuchaza kukaShaw ideuteragonisti uthi iyilena:

“Deuteragonist is the character second to the protagonist especially one serving as the antagonist” (Shaw, 1972: 112).

Ideutoragonist ithi ayifane nomlamuli noma umqhathi (tritagonist) kodwa umehluko ukuthi yona isekela ummeleli, ilwa nomcindezeli womlingiswa osemqoka lowo okuba imbangi kuze kube sekugcineni. Uyaye azame lomlingiswa ukuchushisa ummeleli, lapho emsiza futhi embonisa nendlela engcono angaphumelela ngayo ukuze asinde noma asizakale kubunzima akubo, aholeleke empumelelweni.

1.3.1.6 IFOYELA (FOIL)

Ifoyela kuyaye kube umlingiswa ongadumile kodwa ovame ukugcizelela noma asekele kokukhona lapho ezama ukusekela umlingiswa osemqoka okungummeleli. Lokhu kubonakaliswa yilamazwi kaSmile alandelayo achaza ifoyela:

“Foil is a minor character who stands as a contrasting companion to a major character. The specific functions for a foil are potential diverse. He may possess strongly contrasting and partially complementary traits by comparison with his superior companion. If the protagonist in a melodrama is smart and always serious, his foil might be a bit stupid and lighthearted (Smile, 1971: 98).

USmile uqhuba athi ifoyela yiyona eye yakhe amasu namacebo okuphumelelisa ummeleli uma ezithola esesebunzimeni, lapho athi khona

“The foil provides a major character a close associate with whom he can discuss problems and plans, hence, the foil is a means to deliberation in drama. The foil can help build a major character’s stature by talking sympathetically about him to others. Also, the foil can perform jobs unsuitable for the major character, the action gains strenght through implication” (Smile, 1971: 98).

Lomlingiswa uyaye enze umsebenzi obekumele wenziwe ummeleli uma engaphumelelenga ukuwufeza ngenxa yesimo esithile okungaba ukufa.

1.3.1.7 UMLINGISWA OYISICABA (FLAT CHARACTER).

UForster (1975) lapho ecashunwe uRimmon-Kenan njengomcwaningi omdala ezincwadini, lapho eveza izinhlobo zabalingiswa okuyilezi umlingiswa oyisicaba (flat) kanye nomlingiswa oyindilinga (round) bese uRimmon-Kenan umlingiswa oyisicaba emichaza kanjena:

"Flat characters never runs away. They don't have to be watched to development. They are not changed by circumstances. They are easily remembered by the readers afterwards and can be summed up in a single phrase" (Rimmon-Kenan, 1986: 132).

Lomlingiswa oyisicaba akenzisi okomuntu ophilayo noguqula impilo yakhe ngokubona okubi nokuhle. Akakwazi ukuhlukanisa ubunzima nobulula kuye konke kuyefana yikho angakhuli noma ashintshe. Lo mlingiswa uzithola ngasosonke isikhathi esekulungeni, ukungqubuzana nesimo esingesihle uzithola ekubalekela. Yingakho abacwaningi abanjengo Bal basekela uRimmon-Kenan lapho bemchaza ngokuthi umlingiswa oyisicaba:

"Flat characters are stable, stereotypical characters that exhibit/ contain nothing surprising" (Bal, 1985: 81).

Umlingiswa oyisicaba akaguqulwa izithikamezo ahlangebuzana nazo endleleni yakhe. Izigameko uzishaya indiva kube ngazuthi akwenzekanga lutho kuye, yingakho aye athatheke njengomlingiswa ongakhuli embhalweni. UMsimg uxhasa uBal noRimmon-Kenan uma emchaza ngaloluhlobo umlingiswa oyisicaba:

"This is the character which is constructed around a single idea or quality and can be describe in a single sentence. This means that he is either good or bad throughout the book. Such a character never develops, and is often said to be not true to life. Such a character is not capable of surprising the reader" (Msimang, 1986: 102).

1.3.1.8 UMLINGISWA OYINDILINGA (ROUND CHARACTER)

Kanti umlingiswa oyindilinga uRimmon-Kenan umchaza ngaloluhlobo:

"Round characters are capable of rutindity. They are highly organised. The test of round character is whether it is capable of surprising in a

convincing way. If it never surprise, it is flat. If it does not convince, it is flat, pretending to be round” (Rimmon-Kenan, 1986: 132).

Umlingiswa oyindilinga uhlala eguquguquka lapho ehlangabezana nesimo angavumelani naso. Utholakala ezabalazela inzuzo kukho konke akwenzayo. Wenzisa okomuntu ophilayo ububi nobuhle uyakwazi ukubuhlukanisa futhi aqede azabalazele okuhle ngempilo yakhe. UMsimang (1986) ecashunwe uMarggraff umchaza kanjena umlingiswa oyindilinga lapho esekela uRimmon-Kenan:

“A round character can be define as someone who is complex both in temperament and motivation. He is more like people in real life, capable of surprising the reader, and also not readily predictable. Round character might change under changing circumstances, and this changing character is sometimes described as a dynamic or revolving character. Three dimensional- one learns, develops and changes in relation to what happens in and around him” (Marggraff, 1996: 13).

Lo mlingiswa oyindilinga kulukhuni ukuba atholakale futhi avele ngokusobala ngoba uyaguquguquka. Uze abonakale ezintweni ezithile lapho ezobe ephikisana nokungalungi. Uhlala njalo aphokophelela ukulungisa lokho akubona kuzomfaka ebunzimeni noma enkingeni ezomholela ebubini nasekufeni. Uyalwa azabalaze aze anqobe lokho okumthikamezayo endleleni yakhe. Simthola engoqhubekayo nempilo enzisa okwabantu esiphila nabo. NoBal uxhasa uMsimang lapho ethi yena:

“Round characters are like ‘complex’ persons who undergo a change in the course of the story, and remain capable of surprising the reader” (Bal, 1985: 81).

Labalingiswa abangenhla bawumgogodla wokubhalwa kwendaba lapho umlobi ecabanga ngokubhala, engqondweni yakhe uyaye azakhele lezinhlobo zamatemu abalingiswa. Ngoba ngaphandle kwabo indaba noma umbhalo ungehlwabuse noma uzwakale kahle kowufundayo noma olalele. Yingakho

umbhalo udinga umuntu onekhono nonobuciko bokuloba ukuze kufezeke konke okuyizidingo ezifanelekile ekubekeni okubhaliwe ezingeni eliphezulu neliphakeme.

Ngizoqhubeka nokuchaza ngizama nokucacisa ngibe ngazisa nganazi ezinye izinhlobo zabalingiswa, i-referential characters, i-coupling characters kanye ne-anaphoric characters, esingakacacelwa ngazo ezilimini zomdabu ngoba singenamagama esizowanikezela kuzo afaneleke, futhi ahambelane ncamashi nazo. Ngemumva kokuba sengichazile ngezinhlalo ezintathu zabalingiswa okuyi ireferential, coupling kanye ne anaphoric, Ngizoqhubeka ngenabe ngezinhlalo zokuvezwa kwabalingiswa.

1.3.1.9 ABALINGISWA ABAPHAWULIWE (REFERENTIAL OF CHARACTERS)

Lapho umxoxi noma umlobi ehlela abalingiswa bakhe ngezinhlalo zabo uyaye ababhekisise isimo abaye babe kuso. Bese ephawula ngalokho okuzohambelana nesimo abakuso njengomlando womlingiswa, umphakathi afunyaniswa ephila kuwo nangokomzabalazo wenkululeko azifumana kuwo umlingiswa. Lokho kuzohambelana nendawo nesikhathi sokubhalwa kwaleyo noveli. Kulamanoveli ethu angenhla isikhathi, nendawo, nomlando nomphakathi abalobi ababhale ngawo owangesikhathi sobandlululo. Yingakho nokuphawula kwababhali ngezinhlalo zabalingiswa kuhambelana nalesosikhathi sodlame lomthetho wobandlululo nengcindezelo ngoba indawo, umphakathi, isikhathi nokunye kungokwesizinda esisodwa sasemadolobheni.

1.3.1.10. ABALINGISWA ABABHANQENE (COUPLING CHARACTERS)

Lapha umbhali usuke ekhombisa ngokusobala ukuthi indaba ingekholakale lapho kungekho izimpawu zokuganana nezokubamunye ngemumva kokuba abantu ababili beshelanile, bathandana base bevumelana ngokwakha umuzi wabo sebemunye, baqhubeka nokuthola izingane. Lokho siyakuthola kumanoveli ethu, lapho sithola imindeneni emibili ibambisene noma abangani

kwabakwenzayo. Lokho kugququzeleke ekutheni ubucu obuhle obuhamba ngabubili.

Kuyenzeka futhi umbhali aveze abalingiswa bakhe njengeqembu elilodwa elibhangelwe ukwenza futhi livumelane ngento yinye emshungwini owodwa. Okungenzeka libe sengxoxweni noma libambe iqhaza kuzenzo eziqhubekisa indaba ebhaliwe nasekuthuthukiseni izigameko. Kungaba abantu ababili noma ngaphezulu. Umphakathi uyaba munye lapho uvumelana ngento ethile, nesizwe esiphethwe inkosi eyodwa kanye nebutho noma iqembu elithile elenza umkhuba owodwa ofanayo okungaba omuhle noma omubi.

1.3.1.11. ABALINGISWA ABABALULEKILE (ANAPHORIC CHARACTERS)

Labalingiswa badlala indima enkulu ekuqhubekiseni izigameko. Abalingiswa ababalulekile baba kumgangatho ophezulu nowenza izenzeko noma izehlakalo ezibalulekile, yingakho nabo bebalulekile engxoxweni nasembhalweni ngasosonke isikhathi kumele nakanjani babe phakathi engxoxweni. Ekuqhubekiseni umgomo wezehlakalo phambili, badlale nendima enkulu lapho izehlakalo zihleleke zalandelana ngobucwepheshe bombhali ngamunye. Indaba noma umbhalo uyahlwabusa ngobukhona babo labalingiswa lapho bethwele izenzeko ezibalulekile, njengoba nabo bebalulekile.

1.3.2. UKUVEZWA KWABALINGISWA (CHARACTERIZATION)

Ukuvezwa kwabalingiswa nakho kuxhumekeke ebunyonincwini bomlobi ngamunye, ukuthi yiziphi izindlela namasu awasebenzisayo lapho eveza abalingiswa bakhe. Ukuvezwa kwabalingiswa, nakho njengabalingiswa kunezinhlabo ezahlukeni umlobi azisebenzisayo lapho ebaveza. Umbhali ngamunye unobuciko nobuchule bokuzenzela abalingiswa, okuzohambisana nokubaveza esikhathini esithize nasendaweni ethize ngendlela evumelana nalesosikhathi nendawo asuke ebakhele kuyo. Abacwaningi abahlukeni bayaye baveze izindlela ezithi mazifane zokuvezwa kwabalingiswa kumbhalo

owehlukahlukene. Osongcweti bezinhlelolwazi bayaye bakuchaze kuqala ukuthi kuyini kona ukuvezwa kwabalingiswa. Njengoba uCohen ekuchaza athi

“Characterization as the art of creating fictional characters in the words which give them human identity” (Cohen, 1973: 37).

UCohen njengosongcweti ubuye aqhube athi ngokuvezwa kwabalingiswa embhalweni:

“It is the art of illusion where by the characters created seem to become people with traits and personalities which a reader can recognize, respond to and analyse” (Cohen, 1973: 37).

Umbhali unezindlela eziningi lapho ehlanganisa izimpawu, okungaba imizwa nemicabango yomlingiswa lapho emveza. Kakhulu umbhali uyaye asebenzise izinto ezibonakalayo ezizoveza ubunjalo ngokugcwele ngaloyomlingiswa, ukuze lowomlingiswa abe ngogcwele ebonakala ngeso lengqondo kumfundi lapho efunda. Nazi ezinye izimvo zikaCohen ngokuvezwa kwabalingiswa:

“The author usually employs physical description of varying exactness and fullness so that the character can be visualised by a reader. The description may suggest a greater deal more than the outer appearance for an example, a character’s habits or social class” (Cohen, 1973: 37).

Ubuciko bombhali yibo obuholela ekutheni akwazi ukuveza abalingiswa ngezinhlobo ezahlukene. Abalingiswa bayaye babonakale ngezindlela ezahlukene, lapho umlobi ngamunye eveza umlingiswa wakhe uyaye abheke izinto ezizohambelana nalobo bulingiswa. Njengokucabanga komlingiswa, ngemizwa yomlingiswa, angavezwa ngegama anikezwa lona, angavezwa ngezenzo zakhe nokunye okuningi.

Umbhali usebenzisa izinto ezibonakalayo lapho eveza umlingiswa wakhe ukuze zihambelane ngokugcwele naye, okuzoholela ukuthi umfundi akholwe yilobo bulingiswa bomlingiswa. Lezo zibonakaliso ziholela ukuthi umlingiswa

ahambelane nokubukeka kwakhe, isibonelo: imikhuba yomlingiswa emibi nemihle noma kungaba yindaba azithola kuyo. UPretorius noSwart bona bathi ukuvezwa kwabalingiswa kukanjena:

“Characterization is related to character. Characters are revealed to the reader through their actions and reaction and also through that which is said about them and that which is said themselves. Particular in a novel one has to distinguish types of characters” (Pretorius noSwart, 1982: 6-7).

Kuwowonke amanoveli siyacacelwa izindlela ababhali abaveza ngazo abalingiswa babo, ngoba siyaye sikwazi ukuthi lapho sifunda sizitholele bona ngezenzo, ngamagama, ngemicabango yabo ngisho nangemikhuba yabo imbala. Ukuvezwa kwabalingiswa kuhambelana nobulingiswa babo, yingakho kumele kube nomlingiswa kuqala ngaphambi kokuba avezwe njengokusho kuka-Pretorius no Swart.

Ngizohambisana noMsimang (1986) lapho ecashunwa uMarggraff ngokuthi abalingiswa bayavezwa ngamazwi omunye umlingiswa. Umlingiswa ngamazwi akhe uphinde aziveze yena kanti futhi nangegama anikwa lona uyavezwa. Ngezenzo kanye nezenzakalo uyavezwa umlobi noma umbhali. UMaggraff ukuveza ngaloluhlobo:

“Naming provide the reader with another perspective for a specific character, and as do all the other structural techniques, contributes to a comprehensive portrait of a character” (Marggraff, 1994: 14).

Igama yilona elinika umfundi ezinye izimpawu zomlingiswa, ngoba ngalo kuyaye kuvele isici esithile esaholela ekunikezweni komlingiswa lona lelo gama. Labese lilandelwa izenzo ezizohambelana nalo yingakho libese liyabaluleka futhi kube lula ukubona umlingiswa ngalo. NoWellek benoWarren bagcizelela kokungenhla uma bethi :

"Naming is the simplest form of characterisation" (Wellek noWarren, 1966: 67).

Uma abalingiswa bevezwa ngendlela eqondene ngqo nabo kuyaye kuthiwe (direct one) kanti lapho bevezwa abanye abalingiswa kuthiwa (indirect one) nabu ubufakazi ngezansi lapho u-Ewe (1971, 1980) ecashunwe uRimmon-Kenan ethi:

"There are two basic types of textual indicators of character: direct definition and indirect presentation" (Rimmon-Kenan, 1983: 61-66).

Lezizindlela esengizisho ngenhla zokuvezwa kwabalingiswa ngokukaMsimang (1986) echashunwe uMaggraff zihunyushwe ngaloluhlobo :

"Technique of characterization is the perfect author's viewpoint. When this technique is used, it is the author himself who informs the reader about the character characteristics. This form of characterization is a direct (Marggraff1, 1994: 14).

UMsimang (1986) ecashunwe uMaggraff uphinde asho lokhu okulandelayo ngendlela engaqondene ngqo nomlingiswa lapho evezwa:

"Here the artist himself describes his characters. He tells you that they look physically. If he adopts an omniscience point of view, he may even more analytical, and tells you what they think and how they feel". (Marggraff, 1996: 13)

Lokhu okulandelayo kunezelela kokungenhla kucacise nokuchazwa kokuvezwa kwabalingiswa ababhali abahlukene:

"The perfect author does not only tell the perfect reader what his characters looks like physical, but he may also, relate other non-physical characteristics like kindness, cruelty, greedy and so on" (Marggraff, 1996: 14).

Ngizochaza ngezansi izinhlobo zamasu okuvezwa kwabalingiswa okuyilawa: Ngamagama abo bayavezwa, ngemicabango yabo bayavezwa, ngamazwi abo bayavezwa, ngokushiwo abanye abalingiswa ngabo bayavezwa, kanti futhi nangenkulumo mpendulwano bayavezwa. Bangabuye bavezwe ngokuphawulwa ngento abayenzayo okungaba ukufundisa, ukuvangela, nangokomlando wabo, umzabalazo neqhaza abalibamba emphakathini ukuze uphumelele.

1.3.2.1. NGAMAGAMA (NAMES)

Amagama abethiwa wona umbhali uyawasebenzisa ekubavezeni abalingiswa bakhe. Igama kumele lihambelane nokwenza kwaloyo mlingiswa. Lelisu uyaye alisebenzisele umbhali ukwenzela ukuba abafundi bawubone umehluko lapho befunda ngabalingiswa abehlukene. Bazi ngegama ukuthi lowo mlingiswa uzolandelwa yiziphi izinkinga, izigigaba noma izigameko. NoMsimang uyakufakazela lokho uma ethi:

"The characters are also characterized by their names" (Msimang, 1986: 102).

Amagama abaluleke ukwedlula lapho umlobi ebhala ngoba abalingiswa abamfikela enqondweni uyaye abaphe amagama. Lawo magama azohambelana namatemu angenhla azobese eholela ekuvezeni lowo mlingiswa.

1.3.2.2. NGEMICABANGO (THOUGHTS).

Abalingiswa bayavezwa ngemicabango yabo ukuthi banjani. Lapho imicabango iphithana ekhanda lakhe enza noma ehlela amasu okuyixazulula uyaye avele ukuthi ungumlingiswa onjani. Lokho sikuthola lapho esephumelele ukuyixazulula, ukuthi uyixazulule kanjani yikona okuzomveza ukuthi ungumlingiswa onjani.

1.3.2.3. NGEZENZO ZABO, NGENKULUMO YABO, NGOKUBONAKALAYO KUBO KANYE NENDAWO (CHARACTER'S ACTION, SPEECH, EXTERNAL APPEARANCE AND ENVIRONMENT).

Ngalezinhlobo ezingenhla zokuvezwa kwabalingiswa, umlingiswa ngamunye uyavezwa, imbala nje uma umbhali ezokwazi ukusebenzisa ubuciko kanye nobunyoninco obunzulu lapho eveza abalingiswa bakhe. Lokhu kuvezwa komlingiswa akuqondene nokuziveza ngqo kwakhe (indirect one), nayi incazelo ngoRimmon-Kenan:

"The presentation is indirect when rather than mentioning a traits, it displays and exemplifies in a various ways"

Izibonelo zokungenhla zikuRimmon-Kenan (1986: 61, 63, 65 & 66) eziwubufakazi obugcwele bezinhlobo zabalingiswa eziyaye zakheke ngokugwegwesa kwezenzo, kwenkulumo okubonakala kusobala kubo kanye nokwendawo abazifumana bekuyo labo balingiswa bombhali ngamunye. Umlobi uyabavezela abafundi lapho izenzo zixhumeleke kumlingiswa ngamunye nalapho umlingiswa ekhuluma khona noma abonwa ngakho ngamehlo enyama

1.3.2.4. NGAMAZWI OMUNYE UMLINGISWA (OTHER CHARACTER'S WORDS)

Umlingiswa kanti futhi uyaye avezwe ngomunye ukuthi ungonjani kanye nokwenza kwakhe. Lapho esuke emkhulumela ubuyena kodwa yena engashongo lutho okuthize ngoqobo lwakhe (indirect one).

1.3.2.5. NGENKULUMO-MPENDULWANO (CONVERSATION)

Inkulumo-mpendulwano nayo ingelinye isu umbhali ayaye aveze ngalo abalingiswa bakhe, lapho esebakhile wenza isu lokuba bakhulume omunye nomunye bese enkulumeni yabo eveza umlingiswa ngamunye ukuthi ungonjani. Lapho aphenhula akhuluma naye kuyaye kuvele isimilo somlingiswa kunkulumo yakhe, ukuziphatha kwakhe kuvela kunkulumo yakhe izenzo kanye nokwenza kwakhe kuvela kunkulumo-mpendulwano yakhe nomunye umlingiswa.

1.3.2.6. NGOKUPHINDELELA EKWENZENI OKUTHILE (REPETITION OF CERTAIN ACTIONS)

Ukuphinda amaphutha afanayo komlingiswa nako uyaye avezwe ngakho ukuthi ungumlingiswa onjani. Lowo mlingiswa usuke ekhombisa ukunganaki, ukuthathela izinto phansi kanti zizomfaka obishini, kanye nokungakhuli ngengqondo yikhona okuyaye kwenze umlingiswa aphindelele kuzenzo ezithile okungaba ezimbi noma ezinamaphutha ngasosonke isikhathi.

1.3.2.7. UKUZIVEZA NGOKWABO ABALINGISWA

Lapha umlingiswa uziveza yena qobo lwakhe. Ngakushoyo ngaye enkulumweni esimthola eyikhuluma, kanti futhi nangokwemizwa lapho ihlukumezeka kuyaye kube uyena uqobo ozivezayo noma oyinekelabafundi nolalele imizwa yakhe.

Sengizokwenabela kulamanoveli angenhla lapho ngizoqala ngokukhombisa izinhlobo esinazo zabalingiswa kunoveli ngayinye emva kokuba nginikeze

ISAPHLUKO 2

Abalingiswa ku-izibiba ziyeqana

2.1. ISINGENISO

Kulomhlahlandlela ngiziqale ngiveze ngibe ngichaza izinhlobo zabalingiswa ngabanye ngokwehlukahlukanana kwabo ku **Izibiba Ziyeqana**. Ngizokhombisa nezindlela ezahlukeni zokuvezwa kwabalingiswa. Bese ngibhekisisa nokuthi ingabe kukhona ukuthuthuka okube khona lapho kuvezwa abalingiswa noma qha. Lomsebenzi ngizowenza ngibhekise kummeleli, ngoba kunguye oyaye agqame lapho izinkinga, nezigigaba zishikashikana naye. Ngummeleli oveza abanye abalingiswa lapho beqophisana naye kwakwenzayo. Lapho ummeleli eguquguquka nabanye abalingiswa bayanyakaziseka embhalweni. Lokho kuholela ekutheni bavele basesimeni esithile esizobonisa ukukhula nokwenzisa okwabantu abaphilayo, kuzenzo zabo, lapho bazama impumelelo ngezimpilo zabo.

2.1.1. UMMELELI (USIPHOSAKHE)

Ukukhula nokuthuthuka kommeleli kuvela lapho enzisa okomuntu ophilayo, nothuthukayo ngempilo yakhe. Lapho ehlangabezana nezingqinamba ezinosizi nokuhlupheka uyazibalekela, afune okuhle ngempilo yakhe. Ummeleli ngezinkinga ezimkhungathayo uyaye aguquke ngezikhathi eziningi, kuba nguye oholela nasoshintshweni lwabanye abalingiswa enoveleni, laba balingiswa nabo bazithola sebenzisa okwabantu bangempela, babe bafuna okuhle ngezimpilo zabo njengommeleli. Lapho beba yizindilinga enovelini.

Usizi nenkinga kaSiphosakhe njengommeleli ku-**Izibiba Ziyeqana** kuvela ngenkathi athathwa isiphalaphala somisi ayemfundisa, uze ugcina esesesilingweni esikhulu sokunganaki umsebenzi wakhe. Uthando ayenalo lalingalawuleki, yilona elamenza waze wancamela nokushiya isikole imbala ngoba ngemumva kokuzibika kuthisha wakhe:

“Wayengagxili emsebenzini wesikole, kodwa wayegxila kulona obenzisayo. Wayethi uma embuka, abone nje ukuthi yisilingo-ke lesi. Ekugcineni wehluleka ukubekezela, USiphosakhe wayezibonela intombi nje, hhayi uthisha” (Wanda, 1995: 2).

USiphosakhe wancamela ukushiya isikole ngemumva kokuba esedalule inkinga eyayimshisa ngaphakathi. Okwaba yiyona futhi eyamenzela amazinyo abushelelezi kubafundisi bakhe, wancamela ukuyofunda koninalume wakhe. Isenzo sikaSipho sabashiya bekhungathekile othisha baseSibukosezwe, ngoba lento ayenza yokushela umisi yayiqala ngqa ukwenzeka. Ngalesenzo uSiphosakhe ubonisa ukuthi unemizwa ngento ayizwayo ngaphakathi kuyena, ngemizwa yakhe kunyakaziseka abafundisi bakhe qede kuthinteka nabazali bakhe.

Esekwaninalume wakhe uSiphosakhe simthola esekwenkulu inkinga yokungaphatheki kahle. Wayengatholi ukudla ngendlela eyenelisayo, elaliswa ngamagxathwana ezingubo abulawa ngamakhaza ubusuku bonke, lokhu kuvela ngaloluhlobo:

“Ukuthokoza wayekuthola uma kukhona uninalume. Njengoba wayesephuma ntambama nje esikoleni, wayefika koninalume sekuphakwe kwadliwa kwaqedwa ukudla. [...]” (Wanda, 1995:12-13).

USiphosakhe nakwaninalume wakhe ufike ususa umshikashika wengxabano. Lapho umkaninalume wakhe wayewotha ubomvu endodeni yakhe, ebalisa ngokubakhona komshana wakhe yena abe engaziswanga lutho. Ubonisa ukungakuthakaseli, futhi angakwamukeli ukuzohlala komshana wabo lapho ethi khona

“Yise kaGqakuva, usho ukuthi umuzi wami engawakha kanzima kangaka uzokuba yibhodingi yezingane zikadadewenu? Ngiyabuza yise kaGqakuva?” (Wanda, 1995: 9).

Nanoma uSetshiwa athi uzama ukungamnaki umkakhe, simthola uyamshikashika ngemibuzo engapheli nengaxazululeka uma kungahamba uSiphosakhe kwakhe. Uyabhidlanga ngokufuna ukucaciselwa ngalesilingo esikwakhe, lapho aqhuba khona athi:

Ngikhuluma nawe yise kaGqakuva, wathula nje? Kusho ukuthi mina sengiwu 'Matron' lapha, wena ungu 'Boarding master'. Ehhe, kusho lokho phela!" (Wanda, 1995: 9-10).

Ukufika kukaSiphosakhe kubhedisa uhlelo kwaninalume wakhe, kuyangqutshuzwana akubi nokuthula ngenxa yakhe. USiphosakhe simthola esekwenkulu inkinga yokungaphatheki kahle, lapho umkaninalume wakhe wayengamniki ukudla ngendlela eyanelisayo, aphinde amlalise nangamagxathwana ezingubo abulawe ngamakhaza ubusuku bonke. Lokuhlupheka kwakhe kuvela ngaloluhlobo:

Ukuthokoza wayekuthola uma kukhona uninalume. Njengoba wayesephuma ntambama nje esikoleni, wayefika koninalume sekuphakwe kwadliwa kwaqedwa ukudla. [...]" (Wanda, 1995: 12-13).

Ukuhlupheka ekwaninalume wakhe uSipho wehluleka ukukubekezelela. Yikona okwenza uSipho aguqule ingqondo yakhe abone kungcono ege, amabombo awabhekise lapho azi khona. Ngenhlanhla wathola umsebenzi emathekisini.

USiphosakhe simthola ancamela ukuba ayoba ukhondatha emathekisini. Sekubonakala ingazuthi seliphume nobomvu kumfokaMdunge, lapho wayesedla kahle futhi alale afudumale, esezibona engumuntu ngoba naye:

"Wayeselala ngezingubo ezifudumele futhi alale edlile. [...]" (Wanda, 1995: 14).

Njengommeleli, asethi ucilo uzishaye endukwini gwicici nabo abalingani bakhe ayesebenzisana nabo sebemdlela umona khona emathekisini.

Bembophela uzungu lokuba abulawe ngoba usebenza ukubedlula bonke, futhi abagibeli bathanda ithekisi lakhe. Uphunyuka emlonyeni wezingwenya ngenxa yamathonga akubo ayembhekile. Kufa abantu abaningi esikhundleni sakhe, ngemumva kokuba bamphuce ithekisi ayelishayela. Nasi isibonelo:

“Phansi! Ishiye nokhiye imoto leyo! [...]” (Wanda, 1995: 32).

Okuhle ngommeleli akukho okubi esimthola ekwenza. Ngaphandle kokulalela imizwa yakhe ukuthi imholelaphi. Ngayo uzamela impilo yakhe kwelenyoni, lapho ezifuna asempumelelweni.

Nanoma esethi usinde ekufeni uSiphosakhe lapho ayesebonge nezinyanya zakubo ezimsindise kuhlaselo ebeluqondene naye ngqo. Kodwa uSiphosakhe simthola lapho esebuyelile emsebenzini uhlangabezana nengozi yokushayisa ithekisi ayelishayela nelinye okwaholela ekulimaleni kwabantu abanigi kanye naye uSiphosakhe. Simthola amathemba asemphelele lapho esosizini nezinhlungu nomunyu ngempilo yakhe uze uphimisa lamagama abonisa ukuphela kwamathemba athi:

“Uma nginjengoba nginjena nje ngisayophinde ngibe yini? Ngisayophinde ngiqhashwe ngubani, ezongenzani? [...]” (Wanda, 1995: 44).

Esesindile uSiphosakhe simthola ethola imali yokulimala kwakhe. Yiyo eyamholela ekutheni azithengele eyakhe ithekisi. Injabulo eyayichichima kuye yaphenduka usizi nokugedla kwamazinyo. Ngemumva kokuba anikeze ukhondakitha wakhe owayengenalayisensi ukuba amhambisele abagibeli. Usengena kokunye ukuhlupheka okwadaleka ngemumvva kokuba ligubude ithekisi lakhe kufe abantu abaningi ngesikhathi sinye. USiphosakhe yena abe ezijabulisa emcimbini wasesikoleni okwakufundisa isithandwa sakhe kuso uGabisile. Naku okuyisibonelo sengozi:

“Abanye balaba bantu basebelindele ama-ambulense ukuze abathathe abaphuthumise esebhedlela, kodwa abanye babo babengeke besasizakala, sebeqhwetshwe ngoyisemkhulu. Umshayeli yena wayenqamuke imilenze yomibili kodwa esakhuluma.” (Wanda, 1995: 178).

Sizwelana naye kuzo zonke izigameko ahlangabezana nazo uSiphosakhe. Sifisa ukuba asizakale kodwa konke kuba ngozi makhaza. Ubunzima abuthwala emumva kwesehlakalo sokugubuda kwethekisi lakhe esokungcwaba ukhondakitha wakhe ngemumva kokuba kwasekumenele ukufa ebe engenabani ongamyisa kokhokho bakhe.

Umunyu ayewuqhatha uSipho ngemumva kokuba esephelelwe umsebenzi emathekisini yiwona owamholela ekwaliweni intombi yakhe uGabisile, lapho ambhalela incwadi ethi:

“Bengicela sehlukane bandla, alikho elibi” (Wanda, 1995: 185).

Ebunzimeni bonke ayehlangabezana nabo uSipho kwakubuye kube namathemba ayebuye athokole. Imbibizane eyamshiya engenasiphephelo eyokuboshwa kwakhe avalelwe ngemumva kwecala lobudedengu bakhe lokunikeza umuntu ongenalayisensi ithekisi kulimala futhi kufe izindimbane zabantu.

Umlingiswa onguSiphosakhe ungumholi ommelele lenoveli, **Izibiba Ziyeqana**. Lapho kufike yena khona kuba nomnyakazo kubalingiswa abaningi. Bayaziveza ngaye bathuthuka. Okuholela ukuba naye azithole eseguquguquka kuzenzo zakhe, enzise okomuntu wangempela, abe aphikelela phambili ngempilo yakhe njengomlingiswa osemqoka noyindilinga.

2.1.2. IZIMBANGI ZOMMELELI (UGABISILE, UMASIBISI, ABANINI MATHEKISI NONTOZABANTU)

Izimbangi yizona ezilwisana nemizamo emihle yommeleli. Zimcekela phansi, zibe ziphikisana nemizamo yakhe emihle nemusa empumelelweni. Izimbangi yizona ezigqilaza ziphinde zihluphekise umlingiswa osemqoka. Zilwisana naye zibe zimcindezelela ebubini.

Ummeleli onguSiphosakhe kulenoveli, simthola ebangiswa ngumuntu ayezitshele ukuthi uyamthanda. Nomathemba akhe ayesewabeke kuye. Nguye kanye uGabisile owaba yimbangi yothando lukaSiphosakhe, ngokuba amcebe kumphathi wesikole ngokumshela kwakhe. Yilesi sizathu esamenza wabalekela isikole uSiphosakhe. Wayohlangabezana nobunzima obukhulu koninalume wakhe. Ngemumva kokuba umisi athe kuSiphosakhe:

*“Impendulo yale nto oyifunayo uyoyithola ngoMsombuluko esikoleni”
(Wanda, 1995:4).*

USiphosakhe esekwaninalume wakhe, simthola esekokukhulu ukuhlupheka. Ngemumva kokuba umkaninalume wakhe wayekhombise kwasekuqaleni ukuthi akakuthakaseli ukuzohlala kukaSiphosakhe emzini wakhe, ngalamazwi ayewasho ebangisana no-Siphosakhe endodeni yakhe athi:

“Yise kaGqakuva, usho ukuthi umuzi wami engawakha kanzima kangaka uzokuba yibhodingi yezingane zikadadewenu? Ngiyabuza yise kaGqakuva.” (Wanda, 1995: 9).

UMaSibisi akagcini lapho ukubangisa uSiphosakhe, simthola emhlukumeza ngokudla nangendawo yokulala. Lenkohlakalo yayisithungeleka nakubomzala bakaSiphosakhe izingane zikaMaSibisi.

“Inhlalo yakoninalume yathanda ukumphatha kabi uSipho. [...]”
(Wanda, 1995: 11-12).

Umbango kaMaSibisi wawusutheleleke nakuzingane zakhe, yiko kanye okwenza uSipho ababombo awabhekise ekhaya kubo. Ngenhlanhla embi uzithola esethola umsebenzi emathekisini angakafiki nasekhaya kubo. Esancoma ukusebenza kahle nokuthandwa abagibeli, lokho sekumholela ekutheni abangiswe abanye onothekisi ayesebenza nabo. Baze bamakhela isu lokumbulala, lapho babethi khona:

“Labaya bantu abahamba noMsiphozi bese benesikhathi eside befikile lapha. Pho kwenziwa yini ukuba bangaziqashi lezi zethu izimoto? Ngokwazi kwami, umuntu oqasha isipesheli uthatha yinoma yiyiphi imoto ayitholayo ukuze imphuthumise lapho eya khona ngoba phela usuke ezokhokha imali yakhe. [...]” (Wanda, 1995: 29-34).

Ukubangiswa abanye ayesebenza nabo uSipho kwenza impilo yakhe yahlukumezeka. Akabonaze azifise ukuphinde asebenze eduze kwezimbangi zakhe. Ngenhlanhla uMadondo avele amshintshe uSiphosakhe, angabe esasebenza eNgonyameni, kodwa ayosebenzela eMpangeni kwaZulu.

Asayekile ukusebenzela esiPhingo uSipho, simthola esethatha abagibeli abahamba ibanga elide. Kulapho uSipho athandana noNomusa. Lusathi lushisa izikhotha uthando lwabo qhamukiyani uNtozabantu esezoba yimbangi kaSipho kuNomusa. UNtozabantu udlisa uSipho ngamaphayiphi lapho zaziwadla ebhekile. USipho ulinde isithandwa sakhe, uNtozabantu usikhipha ngesamagundane uyosincebelekisa ehotela simthola uNtozabantu esethi kuNomusa:

“S’thandwa senhliziyo yami, kodwa belithini kuwena leliya bhenanyawo? Ngike ngacishe ngehluleka ukubekezela ngenkathi nginilunguza seniqhethe kwi-E20.” (Wanda, 1995: 93)

Sizwelana noSipho lapho ephunyukwa umuntu ebemthanda, uNomusa ugcina esezuziwe uNtozo, uShipho usala eziduduza ngobala. USipho uphinda uba sosizini lokuhluphekela amalobolo akhe kubo kaNomusa. Ngenkathi abazali bakaNomusa sebembangisa wona, bengasafuni ukumnikeza emveni kokuhlukana kwakhe noNomusa.

Osizini ayesekulo waze wabona kungcono abuye ayozebika kumisi wakhe ayavele emthanda. Ngenhlanhla ucilo wazishaya endukwini wamvuma. Ngemva kokuba eselahlekelwe umsebenzi sekuvelamveliyane umthathela isinxebe sakhe wasale esekhala zoma umfokaMdunge. Imbangi yakhe kuGabisile kwabe kunguJabulani Manqele owagcina eseshade noGabisile. Wasala kanjalo uSiphosakhe.

2.1.3 ABENZI BOKUBI (AYESEBENZA NABO EMATEKISINI, KANYE NONOMUSA)

Labalingiswa bakhombisa ukukhohlakala okukhulu, abafuni ukubona ummeleli aqhubekela phambili nempilo yakhe. USipho abalingani bakhe asebenza nabo bafuna ukubona efile uqobo lokufa, lapho kuvela ngaloluhlobo:

“babebodwa ababethi kufanele aphucwe imali, abanye babethi kufanele aphucwe imoto ngoba uyawona umsebenzi, kanti abanye babethi kufanele ayiswe koyisemkhulu.” (Wanda, 1995:29).

UNomusa wenza ukukhohlakala lapho angamtsheli uSipho ukuthi ucu alisalingani entanyeni, futhi yena usezitholele umaqondana. Ukhombisa

ngokusobala ukuthi uyisikhohlakali ngokubabhanqa benoNtozabantu. UNomusa uqede umisa uSipho ngaphandle kuze kucishe kuyasa kanti yena uyazi ukuthi usephume nenye indoda kwenye intuba. UNomusa simthola esesebenzisa namazwi anolunya lapho ethi khona:

“Ibingibhedela nje leya nto. Angazi noma ayiboni ukuthi ucu alusalingani entanyeni.”(Wanda, 1995: 93).

USipho ukhohlakalelwa nawumuntu abezithembise ukuthi uyamthanda futhi umethembile. USiphosakhe uze ugcina esemluzile ngemumva kwecala lamalobolo ababengasafuni nawo abazali bakaNomusa.

2.1.4 UMLAMULI (UMADONDO)

UMadondo ngemumva kokuba asabone ukuthi umbango ungoSiphosakhe, wazama ukuba alamule lempi ngokuthi ashintshele uSipho eMpangeni kwelakwaZulu. Nangempela ngemumva kokuhamba kukaSipho akuzange kuphinde kube nokubulawa kwabantu abaningi erenkini yamathekisi asesiPhingo naseNgonyameni. UMadondo wamsindisa kanjalo kuzimbangi zakhe uSipho.

2.1.5 ABALINGISWA NGOKUPHAWULWA

Abalingani bakaSiphosakhe ayesebenza nabo emathekisini baphawulwe njengabantu abanonya. Bavezwa njengezikhohlakali, ababulali boqobo. Ngemumva kokuphunyuka kukaSiphosakhe ekufeni sithola kuphawuleka ukuthi kwafa abantu abaningi, lapho basebebulalana bodwa osomathekisi, yena uSipho ngenkathi esayozibongela ngokusinda kwakhe emlonyeni wezingwenya. Nasi isibonelo:

“Kwasale kwadutshulwa kwafa inqwaba yabashayeli ngemumva kokuhamba kwakhe aye ekhaya” (Wanda, 1995: 42).

Ukuphawuleka kokungalingi kosomathekisi yiko okwenza uSipho washintshela eMpangeni. Eshintshwa uMadondo ayesebenza kuye ngoba ezama ukuphephisa impilo yakhe uSiphosakhe. Umadondo uphawuleke njengomlingiswa onobuntu, nozwelo, onomhawu nonobulungiswa. Ongakujabuleli ukufa kwabantu, abone negazi labo ligobhozisa okwelezilwane.

2.1.6. ABALINGISWA NGOKUBHANQIWE

Abalingiswa ababhanqiwe, kusuke kungabalingiswa ababambisanayo kuyoyonke into abayenzayo. Bayabonisana, bashiyelane ngemibono bese ekugcineni baphuma nesixazululo esisodwa. Kuyaye kube abalingiswa ababili noma ngaphezulu.

Kulenoveli, **Izibiba Ziyeqana** abalingani bakaSipho asebenzisana nabo emarenkini bavela bemunye kuyoyonke into abayenzayo. Uma bebonisana ngesu lokwenzakalisa uSiphosakhe sithola ekugcineni baphuma nezwi elilodwa abavumelana ngalo njengabalingiswa ababhanqiwe elokuthi:

“Kufanele abanjwe inkunzi, aphucwe imoto nemali kodwa angabulawa. Zakhethana-ke zaba yishumi izigagayi ezazizokuwenza lo msebenzi. [...]” (Wanda, 1995: 29).

Bavela bebambisene lapho bakha uzungu lokwenzakalisa imbangi yabo enguSipho futhi bakhethane babhanqane ekwenzeni isenzo esithile baze basiphethe ngazwi linye.

2.1.7. ABALINGISWA NGOKUBALULEKA

Labalingiswa baye badlale indima enkulu embhalweni. Ikakhulukazi kuyaye kube ummeleli nezimbangi zakhe. Ngoba kuye kube yibona ababhekana nezigameko futhi babe beziqhubekisela phambili. Bavela ekuqaleni kwenoveli kuze kube sekugcineni, benza umnyakazo obalulekile oholela ekuthuthukeni kombhalo.

Ku-**Izibiba Ziyeqana** abalingiswa ababalulekile yilaba uSiphosakhe, uGabisile, uNomusa, uNtozabantu kanye nabalingani baka Sipho ayesebenza nabo emathekisini.

2.2. UKUVEZWA KWABALINGISWA KU-IZIBIBA ZIYEQANA

Njengokwejwayelekile kulenoveli abalingiswa bavezwa ngezindlela eziningi ezahlukehlukene okuyilezi ngamagama abo bayavezwa, ngemicabango yabo bayavezwa, ngenkulumo-mpendulwano kanye nokuziveza komlingiswa lapho ezikhulumela ubuyena. Ngizobonisa ukuthi ingabe bavezwe kanjani abalingiswa ku-**Izibiba Ziyeqana**, futhi kube khona ukuthuthuka nenqubekela phambili noma lutho olube ushintsho ebalingisweni nobulingiswa babo.

2.2.1. UKUVEZWA KWABALINGISWA NGAMAGAMA

Umbhali lapho usuke esebenzisa igama ukuveza umlingiswa wakhe, uyaye asebenzisa ubuciko obuthile bokuthatha isenzo esithile bese akha igama ngaso elizohambisana nezenzo zaloyo mlingiswa. Nanti igama likaGabisile lisuselwe esenzweni gabisa. Leligama umnini walo uyaliveza lapho ezigabisela uSiphosakhe ngesikhathi emshela, umchomela ngokufunda kwakhe ngenkathi ethi:

“Impendulo yale nto oyifunayo uyoyithola ngoMsombuluko esikoleni.”

(Wanda, 1995: 4).

Ukuzigabisa kwakhe akumsizanga ngalutho ngoba ekugcineni simthola eseyisipho sikaSiphosakhe. Usephinde uthandana naye. Ukube uSipho akalahlekelwanga umsebenzi waboshwa uGabisile wayeyogcina kuye. Ukuhlupheka, nosizi, nomunyu nokwaliwa kwavela obala kuSipho ukuthi isabelo sakhe njengegama lakhe, mhla kufika incwadi eyayivela kuGabisile eyayibhaleke ngaloluhlobo:

“Bengicela sehlukane bandla, alikho elibi.” (Wanda, 1995: 185).

UNtozabantu usukela kubizo izinto kanye nebizo ngqo abantu. Lapho uNtozabantu wayazi kahle kamhlophe ukuthi uNomusa izinto zikaSiphosakhe, kodwa yena uzifuna kanye kuzona. Noma esekhona unmimi wazo yena uzikhiphela ehhotela, lokho kumveza obala ukuthi uyazithanda izinto zomunye umuntu yingakho evezwe waba uNtozabantu.

UNomusa yena uvela enomusa ongaphezukokwenza, lapho angabanga naye uqha abe azi kamhlophe ukuthi uyingodusi kaSiphosakhe. Wabanomusa wokuvuma uNtozabantu. Simthola esevuma eba nomusa wokuba bagade ibhasi esikhundleni sokugada izingane zesikole. Nanoma sekufanele kuyiwe eSowethu yena ubona ukuba abe nesihe nomusa wokuyojabulisa uNtozo ehhotela. Umusa wakhe ucishe umyekisa nomsebenzi lapho uthishomkhulu emchaza noNtozo ngaloluhlobo:

“Ngenkathi labothisha besafika kulesi sikole babeziphethe kahle kabi. [...]” Wanda, 1995: 145).

UJabulani yena simthola esejabulela ukuthola umakoti oyisifundiswa. Ngemumva kokuboshwa kukaSiphosakhe kwabe sekumenyezelwa umshado onokujabula lapho umphazamisi wawo wayesebhadla ejele njengomuntu wesithathu, lowo kwabe kunguSiphosakhe.

“Ngifisela uGabisile Ngcongo noJabulani Manqele, abazobe beshada ngesonto, inhlalo enhle emshadweni wabo.[...]” (Wanda, 1995: 186).

Ukuhlupheka kwahlala obala kuSipho nosizi nomunyu kwabe sekumenele esezobhadla ejele impilo yakhe yonke. Kwabonakala kwagqama ukuthi ukungathokozi kwabe kuyisipho sakhe uSiphosakhe impilo yakhe yonke.

2.2.2. UKUVEZWA KWABALINGISWA NGEMICABANGO

Lapha umlingiswa uvezwa eshukashukana nenkinga esuke imxanganisa ikhanda. Umlingiswa utholakala eninga, ethatha ebeka, akha abuye abhidlize eyedwa. Kube kungekho ombonisayo, kodwa ekugcineni ubonakala esezitholela yena isixazululo somshikashika wengxaki nenkinga yakhe.

USiphosakhe nakuba wayeshukwa umcabango wokuthi uma esesebenza emathekisini uzoya kanjani esekoleni. Ekugcineni simthola esephuma yena uqobo lwakhe nesixazululo sokuthi noma engasabuyelanga esikoleni kodwa usezoziphilisa ngemali ayeyisebenza emathekisini.

Nangesikhathi esesesibhedlela uSipho, ngemumva kokulimala kwakhe sithola eshukwa umzwangedwa uze uthi:

“Uma senginjengoba nginjena nje ngisayophinde ngibe yini? [...]” (Wanda, 1995: 44).

Ngemumva kokuthola imali yokulimala kwakhe uSipho wabona ingxaki yakhe seyixazululeka. Lapho azithengela ithekisi lakhe wazisebenzela. Wabona kukuhle nokuba athathe umfazi. Wamlobola uNomusa angazi ukuthi uzohlangana nezinqinamba ezazizomcabangisa imini nobusuku.

Ezinquinambeni ezazimehlela uSipho kwakukhandana imicabango ekhanda lakhe aze agcine esiyiphupha ebusuku, eminye imicabango yakhe yilena:

“UMsiphosi wabona isithunzana sithi pheshe emvakwakhe. [...]. Kwaba wukuphaphama kwakhe—ke uMsiphosi esejuluke esemanzi te.”
(Wanda, 1995: 129).

Imicabango eyayiphambana ekhanda lakhe ixazululeka kanzima ngani ngoba ekugcineni uphuma nesisombululo ngokwakhe, abe angazi noma silungile noma sinobungozi phakathi. Wabona kungcono alande amalobolo akhe, ngemumva kokuba sebehambisane izinkantolo nomdeni wakaboNomusa. Ekugcineni wakuthola okungokwakhe waqhubeka nempilo ayeyibona ingcono.

2.2.3. NGENKULUMO-MPENDULWANO BAYAVEZWA

Lokuvezwa kwabalingiswa kuvela lapho abantu ababili noma ngaphezulu baphendulana kunkulumo yabo. Ngamazwi akhe umlingiswa uyaye avele ukuthi ungumlingiswa onjani lapho ephendulana nomunye, kunkululmo yabo.

USiphosakhe uvela kunkulumo-mpendulwano yakhe ukuthi ungumuntu onenkani into uma esethi uhlose ukuyenza kugcina yena. Nanoma abazali bakhe bethi bayambonisa ngokulanda izinkomo zelobolo uNomusa engakagani engxenye. USiphosakhe uma ekutheni imali yakhe uyifuna la. Inkani yakhe nokuqinisa ikhanda sithola kumphumelelisa. Enkantolo wazimela yena ezikhulumela engenandaba nanomukhwe wakhe, wagcina eliwinile icala ngemumva kokuba vele esebathusile ngenkani yokuthi

“Nina nganitshela ukuthi indodakazi yenu ayinakhandana ifuze nina! Sesiyo hlalanga emantshini.” (Wanda, 1995: 155).

Kunkulumo-mpendulwano yabo sithola uSipho engumuntu ofuna izinto zihambe ngokwentando yakhe futhi zisheshe zilungiswe kungakabi isikhathi

eside. Ubudlova nolaka nenkani kuye kuyindlela elula yokulungisa osekona kele.

Abazali bakaSiphosakhe bavela kunkulumo mpendulwano yabo nendodna yabo ukuthi bamnene okwamajuba, bayawahlonipha amasiko futhi bayakwazi ukubekezela. Yibona ababethi uSiphosakhe akenze njengesiko, alinde futhi abekezela uNomusa aze agane kwenye indawo. Ngaphambi kokuthi kukhulunywe eyokulandwa kwamalobolo akhe kubo kaNomusa.

2.2.4. NGAMAZWI AKHE UMLINGISWA LAPHO EPHINDELELA EKWENZENI OKUTHILE

USiphosakhe uvela njengomlingiswa onokubekezela nonesineke ekwenzeni into ethile. Ekusheleni kwakhe uGabisile esesesikoeni wabonisa uthando, ukuzidela nenhlonipho. Nanoma esehlangana noGabisile esengumnini thekisi simthola ephinda wona amazwi akhe ayelibele ewalondolozile wawabekezela ekumshiseni kwawo ayethi

“Uxolo bo ukuba ngikusalise kwabanye ozakwenu. Sengithi angikwazise futhi ngesifiso sami engake ngakwazisa ngaso ngaleziya zinsuku!” (Wanda, 1995: 175).

Amazwi okuphindelela entweni eyodwa kaSiphosakhe yiwona enza uGabisile angabe esazigabisa kodwa asale esevuma ukuba bathandane. Ngenhlanhla embi imizamo kaSiphosakhe siyithola iphelela obala okwesithukuthuku senja, ngani ngoba akabonaze abe senjabulweni impilo yakhe yonke.

Ukuxubana kobuhlungu nenjabulo kulenovelu kube kufa nabantu abangenecala yikona okuyenze yaba indida ethe ekugcineni yaxuba ubuthrajedi nobukhomedu. Lenovelu, **Izibiba Ziyeqana** iyithrajedi-khomedu, ngoba ihlanganisa umunyu, usizi, ukuhlupheka, ukuhlukumezeka kanye nenjabulo nomshado ngesikhathi esisodwa. Ukungaqondakali kahle kwayo ekugcineni ukuthi iyithrajedi noma ikhomadi ingoba ayikubeki kugqame eyiyikonakona yiko okuholela ekubeni ibese iba ithrajedi-khomedu.

Kulenoveli, **Izibiba Ziyeqana** ngiye ngathola ukuthi abalingiswa babekeke baba sobala okwempahla yembuzi. Umlingiswa ongummeleli sihlangebezana naye kwasekuqaleni nenkinga yakhe. Ukhombisa ukulwela amalungelo kanye nokufezekisa amaphupho akhe. USiphosakhe esehlulwe uthando luka misi wakhe uyalibhoboza ithumba, liphuma nobomvu. USiphosakhe usezithola ekumshikashika wokuhlupheka ahlukumezeke kaninalume wakhe. USipho njengomlingiswa oquququkayo, nobona masinya uma isimo sezinto simholela ebubini, simthola eseshintsha ukwenza, uphuma ngesamagundane kulokho kuhlupheka kukaninalume wakhe useyoba umncedisi emathekisini.

Nanoma esesemathekisini akavumeli ukuba acekeleke phansi. USipho usebenzela inqubekela phambili. Ukhombisa ukuphila kahle nabantu azithola ephakathi kwabo. Wenzisa okomuntu ophilayo kungakho lapho adlula khona kuba nomnyakazo othuthukisela umbhalo phambili. USipho uye wakuveza obala kulenoveli ukuthi ukuvezwa kwabalingiswa kube nenguquko ethe yavela yaba sobala. Ngommeleli bonke abalingiswa bavela baguququka ukuze nabo babe sezingeni eliphakeme lobundilinga. Wonke umlingiswa uzifuna eyindilinga azokwazi ukubhekana nesimo esimanzonzo. Umlingiswa ngamunye ufuna ukuzithola engoguqukile kwakwenzayo. Kube nokuvela kokuthuthuka nokukhula kommeleli ku-**Izibiba Ziyeqana**, yiko okungiholele ekutheni ngiqinisekise ukuthi ukuvezwa kwabalingiso kube noshintsho nenqubekela phambili kulenoveli **Izibiba Ziyeqana**

ISIAHLUKO 3

ABALINGISWA KU ASIKHO NDAWO BAKITHI.

3.1. ISINGENISO

Njengaku **Izibiba Ziyeqana**, lenoveli, i-**Asikho Ndawo Bakithi** inabalingiswa abahlukehlukene. Ngizoqale ngibaveze, ngamunye ngibese ngibachaza ngemumva kokuba sengibavezile. Ukwenzela ukuba ngikwazi ukucwaningisisa kahle ukuthi ingabe kube nentuthuko nenqubekela phambili lapho bevezwa abalingiswa noma qha.

3.1.1. UMMELELI (UDUBAZANA)

UDubazane nguyena ummeleli noma umlingiswa osemqoka kulenoveli, ngoba zonke izehlakalo nezigameko zisemahlombe akhe. Ubuhlungu, usizi, umunyu, ukuhlupheka, ukuhlukunyezwa kanye nokuchashazwa kubhekane naye ngqo. Simthola ekubekezelela konke noma kungasafanele, ebe elwela inqubekela phambili, angasimze ayibone noma seyimusa kwagoqanyawo. Ithemba akalilahli elokuthi naye ngenye imini uzoba sempumelelweni.

UDubazana kwasekuqaleni siyamdabukela lapho esebunzimeni bokuboshelwa imvume yokuhlala eThekwini. Uyehla uyenyuka ushiswa ilanga unethwa zimvula ufunana nomsebenzi athi esewutholile abanjwe asendelwe ejele langakubo. Nguye kanye futhi uDubazana esimthola engenandawo eqondene naye yokufihla ikhanda ekanye nomdeni wakhe. Nasi isibonelo esifakazela okungenhla

“Umzimba wakhe kwakungathi akusewona owakhe. Wawukhathazekile, ukhandlekile, uphundlwe yizimbokodo zalomhlaba. Noma esenyuka izitebhisi zalo muzi aqhashe kuwo lapha emlazi, uZwelisha Dubazana wayezithwele, ezihola, esemanzi nte wumjuluko ngale mini eyayibhadliswa yisibhabhadlolo selanga” (Mngadi, 1996: 1).

Uyahawukelwa, uyadatshukelwa sizwelana naye kusimo esibuhlungu asiphilayo. Kumunyu ayesevele ewuqhatha uDubazana simthola nakwaSilangwe ehlangabezana nenkulu imbibizana yokushaywa komkakhe ethelwa ngehlazo lokuthi uthandana nomninikamelo ababeliqhashile. Simthola ehlushwa ngenxa yomkakhe, umoshakalelwa izimpahla uyathukwa uze uthola nomshiza ekhanda. Kuvela ngaloluhlobo:

"Lomuzi ngowami. Usho lo mfazana wakho akalali kulendlu namhlanje. [...]. Wamhlehlisa ngomshiza uDubazana "Awuqhele phambi kwami kengishaye lesi sonakali sakho". Naye uDubazana owahlanganisa izingalo evikela umkakhe wamqwaqwada ekhanda ethi "Suka ngingaze ngibhodle kuwe!" (Mngadi, 1996: 11-12).

Kwabe seledume ledlula kumdeni wakwaDubazana ngoba indawo yokuhlala yayisibaphelele. Simthola nalapho ethi ucela komakhelwane ukuba bambambise izimpahla ezazingasafuneki emagcekeni akwaMaNcanana, udibana nezimbila zithutha ezamthela ngamathonsi emvula waphuma engasavalelisanga. Nasi isibonelo:

"Esethithiza weqela egcekeni lomunye umakhelwane. Nakhona wahlangabezana nembibizane yokuhlangulwa inkosikazi yakhona, idisholo eliwuMaGumede elabhenguza ngezingalokazi lithi "Emuva! Emuva !

"Mama ngizocela ubaba uSibiya ukuba angibambise".

"USibiya lona uhlalele ukusiza amadoda ezigilamkhuba!". (Mngadi, 1996: 13).

Uyahlukunyezwa emoyeni uDubazana akekho ombekela isineke bonke kule ndawo abasamfuni useyisilahlwa naboya, ngaphandle kwaNdlela amlethelwa

yiNkosi wamsiza wambambisa bazeqisa ucingo bazincikisa ngodonga lwakwakhe

Simthola esefumene indawo kwaNyokana. Nakhona laligaya ngomunye umhlathi ngoba uDubazana wayesefana nesigqila sokondla enye indoda. Sisabela impilo yakhe lapho evinjezelwa izinswelaboya zikaNyokana zithatha yonke imali yakhe zimbhansela ngokumthwebula amahlombe ngentshumentshu nasi isibonelo:

“Ungabe usakhuluma imali! Sheshisa”. Kwaqhuma impama, kwakhala isibhakela! UDubazana eyibona imimese nezinkemba zimenyezela emisebeni yamathoshi, wakhipha imvilophi wabanika eshweleza. Isandla esimnyama sayihlwitha, sayifunda sayibala”. “Ayiphelele le mali. Uyisephi enye?” (Mngadi, 1996: 31).

Izinquinamba eziningi simthola esinda ngokulambisa umfo kaDubazana. Uyaphunyuka enkembeni yokufa amathemba engasekho. Uyakhandleka nomndeni wakhe belala bengalele ngenxa yokusabela impilo yakhe. Nansi inqaba kayitshelwana isisendleleni kaDubazana lapho uNyokana esembophela amanqina enyathi nezinswelaboya zakhe, lapho bakha uzungu lokumusa kwagoqanyawo. Nhlanhla leyo uMazondi avuswe enye inkosikazi eyamyala ukuba angalenzi iphutha ngoba uma eke waphazama nje wayesezoba umfelokazi. Isibonelo:

“Nempela ngaleso sikhathi izinswelaboya zikaNyokana zase zimthungathe emgwaqeni uDubazana zaze zadikila zayombheka ekamelweni. Zafika itshe lome inhlama zazidubela embhedeni wakhe zigwaza umatilasi nemiqamelo.” (Mngadi, 1996: 44)

Ngalowomzuzu umdeni kaDubazana uvika izinkemba emgwaqeni, lapho yena ayewuholela esibhedlela lapho wawuyophephisa izimpilo zawo khona. Ngakusasa yibo laba belibangise kwaMaMlambo ngemumva kokuba uDubazana esebatholele indawo yokukhoselisa amakhanda, ngemumva kokuba sebexoxisene nomnini kamelo. KwaMaMlambo nakhona uzithela

kwamntanami wendelephi na? lapho umninikamelo emazisa ngokuthi sekunguyena ozomela ukuba inhloko yalelikhaya ngoba kungenababa. Uphila impilo enzima yokusebenzela umhlambi kazelusile, kwamachanca kwampunzi edla emini. UDubazana wondla wonke umuntu

“Okusho ukuthi esewonke amapuleti akwaMlangeni angamashumi amane nantathu, Sesisonke singamashumi amane nesikhombisa” (Mngadi, 1996: 56)

Uyahlukunyezwa engqondweni, ngakwezothando simthola babangisana ngaye uze uchishe uchithekelwa nawumshado imbala. Nazi izibonelo ziyacacisa:

“Esabekezelele ukubhanswa uDubazana, memfu emnyango enye indodakazi yalapha ekhaya ayengayibonanga. Yanikina ikhanda ikhuza unina. “Musa ukuzixabanisa nomkakhe mama bengena ngakho kodwa nje endlini. “Asihambe bhuti.” (Mngadi, 1996: 51).

Lapho ethi usephunyuke emlonyeni wengonyama uDubazana simthola ewela komunye unoxhaka owuNtozami noSwidilami lapho babengamniki sithuba, lapho kudlalwa amaphepha lokho kuze kumholela ekeqatshuzweni kwakhe uNtozami ngobunye ubusuku ezibuyela emsebenzini. okufakazela okungenhla:

Mazondi: “Dubazana nkosi yami bandla, ngicela ungitshele, ubani okuqabulile?”

Dubazana: “Ongiqabulile?” Wabutha izinhloze wazidla udebe futhi.

Mazondi: “Ungaze ulimunce uliqede izibithi.” Wavula isikhwama sakhe wabuya nesibuko, wamnika. “Mina, awuzibuke ukuthi unjani.” (Mngadi, 1996: 62).

UDubazana wazama ukuwotha ubomvu kumkakhe wamcela, emncenga ukuba bake bakubekezelele osekubehlele ngoba nje besancenga indawo yokukhoselisa amakhanda. Ngempela nakuMazondi wehla umdlwenga. Okwafike kwaba okunzima kakhulu kuDubazana ukuhlukunyezwa komkakhe eshaywa amadodakazi kaMaMlambo, lapho ethi wayemthukile kuQumbisa ngemumva kokuba uQumbisa wayezama ukuhlukumeza indodakazi yakhe u-Makhosazana.

Nangemumva kwaloyo msindo sithola sekunguDubazana ohluphekayo ushweleza akaqedi, ngakolunye uhlangothi uncengela indawo yokuhlala. Okwaphetha ngokuba ibaphelele baqale ukubhekana nezinkalo futhi lapho sebefuna enye indawo. Nabu ubufakazi:

"Nisifunani nalo mkakho?" Wambuka isikhathi eside waze wahlengezela izinyembezi. Wena sonke isikhathi uyehlulwa yilomkakho [...]. "Naphandle lapha sengizwile ukuthi uhambe esibiza ngezilambi ezondliwa umnyeni wakhe [...]. "Kungcono kona ukuba nivele niphume ngesango nisishiye nokuhlupheka kwethu." [...]. "Mina usengiphakele ngazesutha izinhlanga zakhe." Kwakugaxela u-Linden owayesanda kuyibeka phansi eyakhe ingilazi enegwebu. "Mina Dubazana bengithi ngiqhashise [...]. "Ngisize-ke mntanami uphume uphele naye lomfazana wakho singakabambani nje ngezihluthu." (Mngadi, 1996: 73).

Izaba zikaDubazana zokuzimelela engasafuni ukuhamba kwaMaMlambo zaba zinhlanga zimuka nomoya. Lapho kwathi esadla amathambo enqondo ejiyile engazi ukuthi uzothathani ahlanganise nani, kwabe sekukhulekela indoda okwaba iyona eyangeniswa ekamelweni laboDubazana yaba umqhashi omusha, labe seledume ladlula kuDubazana nomdeni wakhe, waqala phansi kuDubazana umshikashika wokuntunta indawo.

UDubazana ngenhlanhla wanikezwa indlwana eyayiwuhhafudakana owawutshekile, wakhiwe ngodaka, wafulelwa ngothayela owawugqwashile, unezimbo. Amafasisitela wayengenazo izingilazi, umnyango wawutshekile,

uxakathisiwe nje emafelemini. Kwakungahluthulelwa nakuhluthulelwa. Kusemjondolo ke lapho abakwaDubazana abaqala khona ukuphila impilo yobuhlungu obabuhathatha umunyu. Wahlukunyezwa nomuzi wakhe wonke uDubazana. Ngokwenyama, ngokwengqondo, ngokomzimba, ngokomphefumulo ngisho nangokocansi imbala.

Kwakungekho ukuthula kulendawo abantu bakhona babenonya olwaluhlasimulisa umzimba. Izimpi kwakuyisinkwa sabo semihla ngemihla. Babetshontshela abantu ababeselokishini elaliseduzane nomjondolo wabo bebagwaza baze babakhiphe nomphefumulo imbala, leso sinyela sabo babefuna ukusifaka nakuDubazana imbala. Lapho babethi lapho isibambile bamhlohlozele ngokuthi makabulale. Isibonelo nasi:

“Gwaza lowo mfazi siphukuphuku ndini!” Isigonyololo sensizwa sasikhombisa u-Dubazana [...]. “Mfake umkhonto emahlombe mani siphukuphuku!”. (Mngadi, 1996: 84).

KuDubazana ukubulala kwaba itshe elamsinda wehluleka ukuliqukula okwaholela ukuba alithethe ligcwele lapho sebemgungile bezomjezisela ukungalaleli kwakhe. Isibonelo:

“Umbulele lowa mfazi?” Isigonyololo sambuza uDubazana sebesemjondolo, bemngungile. “Ngimgwazile angazi noma ufile yini.” [...]. Wathula uNjayiphume ubuso bakhe bunyakama. Uthe ethatha wayesethi kuDubazana. Kulungile nhliziyo kaJesu. Ngelinye ilanga uyovakashelwa uSathane azokutshengisa ukuthi asibo bonke abathi ‘Nkosi Nkosi’ kule nkolelo yakho.” (Mngadi, 1996: 86).

Wavinjezelwa umuzi kaDubazana kwathathwa izingane zayohlukunyezwa. Besamangazwe yilobobuhlungu kwakungathi kuduma udalimede ekhanda likaDubazana mhla kuzohlukunyezwa umkakhe naye eshaywe ecishe ekhishwe nomphefumulo imbala. Nabu ubufakazi ngezansi:

“Babesathatha isihlwathi lapho bephashanyiswa ukukhahleleka kwesivalo sindiza silahleka laphaya [...]. “Kwenzenjani bafowethu?”

Ebuza engasazizwa nokuthi uthini. "Wabuza ukuthi kwenzenjani, wazi ukuthi uhlezi nentombi yami!" Kwasho [...]. Wagcina ngokubezwa besho njalo uDubazana qede wabona ukulanguka kwelibomvu ilangabi. wathi shwathi phansi, walala obokufa. (Mngadi, 1996: 102).

Kulobo bumnyama ayekubo uDubazana kwakwenzeka okukhulu kuMaZondi. Akawakholwanga amehlo akhe uDubazana lapho ethi uyaphaphama sekuntwela ezansi. Wayengasaboni engasezwa esindwa yikhanda elaliduma liqaqamba. Ngenxa yokuhlukumezeka kwengqondo waqale wadideka lapho,

"Wandwaza wasibona okomuntu owayesemaphusheni ayengasazi ukuthi ukuphi. isidumbu esasidindilizile phansi eduze kwekhandlela elase lifiyoza selingacisha noma nini." (Mngadi, 1996: 106).

Ngendlela yokufa elembiza kukaDubazana emjondolo, yaqala inkathazo seabekwaThabekhulu lapho vele abefika khona umshado wabo sowufana nofile. Izinkinga ezazehlela uDubazana zawumosha umoya wakhe wafa ephila. Ukwenza kwakhe kokunganaki uMaZondi wayengakucabanganga ukuthi yiko kanye okwakuyomgubhela umgodi kumngcwabe ephila. Lokho kuvela ngemumva kokuba uThabekhulu enwaye uMaZondi wagcina esenengane yakhe. Ngokusaba uDubazana esilingweni esasesimvelele uThabekhulu wabona kungcono ambophise, ngokuba afake izidakamizwa kuzimpahla ayezidayisa. Nasi isibonelo:

"Thabekhulu, kungenzeka kanjani lokho njengoba kumanje thina boniwa sinoDubazana siyinhlekisa ezweni? ngimpampa emoyeni yena udlala iziboshwa emajele. Ngake ngazidonsela amanzi ngomsele ngokwamukela abakwaDubazana!" (Mngadi, 1996: 191).

Esebuzwile ubunzima basejele uDubazana ngenxa kaThabekhulu, simthola eba namathemba amasha lapho isigwebo sakhe siphela ufisa ukuqubeka lapho ayegcine khona, unogqozi nofuqufuqu lokuyoba munye nomkakhe uMaZondi. Ukukhandleka aseMazambaneni kwamenza washitsha unyawo

waba nothando oluvutha amalangabi ngoMaZondi yilo olwamenza waze wambhalela nencwadi esiyithola kunoveli yethu ithi:

“MaZondi Sithandwa Sam

Umoya wami uphatheke [...]

Yimina oziqhenyayo ngawe

Umnyeni wakho” (Mngadi, 1996: 215-217).

Ngothando afika nalo kumkakhe uDubazana, zayima emthumeni lapho esezwa ukuthi ingane (uMxolisi) kaMaZondi uyise kwabe kunguThabekhulu. Okwaba yikho okwenza uDubazana alahle isimilo, ngemumva kokulahlekelwa yingqondo, ngokuphazima kweso yayisibambene ngezihluthu kuThabekhulu noDubazana. UMaZondi ngokubona ukuthi uThabekhulu ungaphansi wampitshiza amehlo uDubazana, ngobuhlungu ayebuzwa waxegisa, ekhala ngokuthi uMaZondi wayemdayisa. Isibonelo:

“Angikudayisi yise kaMakhosazana kepha ngiyakukhuza ukuba ungambulaleli emzini wakhe uyise kaMxolisi ngenxa yezinkinga zethu sobabili.” [...]. UDubazana wawezwa evutha amehlo sengathi ayesezoqhuma, wamdedela uThabekhulu waphuthaza umkakhe. Vukiyane UThabekhulu [...]. “Uma ningixolela mkami nami ngonixolela. A.....” (Mngadi, 1996: 204).

Kwakungakaze kumfikele emqondweni wakhe uDubazana ukuthi angake ahlangele nokufa kulendawo ngoba wabe esesethembeni lempumelelo kodwa ngokuphazima kweso kwabe sekumenele umfokaDumazana, wayengasoze aphinde akhandleke, akhathazeke ahlupheke, abe sosizini, agqilazwe, aqhathe umunyu nosizi, ahlukunyezwe, ahawukelwe, abulale ngoba ukufa kwabe sokumanele, labe seledume ladi lula kuDubazana. nabu ubufakazi ngezansi:

“MaZondi ngicela umhloniphise ngokumcimezisa.”

“Ngimcimezise uma kwenzenjani kodwa Thabekhulu?”

“Ngiyaxolisa MaZondi. Ngibona sengathi akasekho.” (Mngadi, 1996: 206).

Usizi lwasala ludlala ngoNkosana, noMakhosazana naye uMaZondi ngemumva kokungcwatshwa kukaDubazana kodwa ubumbangalusizi bukayise babe bubhadekwe engqondweni kaNkosana, lapho izimpawu zabo zazingakaze zisuke kwaze kwaba ilapho emphindiselela kubabulali bakhe uyise. Okufakazela okungehla amavesi ayeculwa uNkosana athi:

“Ngabon’ ndoda inesithandwa sayo [...]” (Mngadi, 1996: 267).

3.1.2. IZIMBANGI (UMBUSO WABAMHLOPHE WOBANDLULULO, UMAZONNDI, UTHABEKHULU, UMANCANANE, UNYOKANA, UMAMLAMBO NONJAYIPHUME).

Udweshu lususwa ubandlululo lombusazwe wabamhlophe kanye nalabalingiswa abangenhla yibo kanye abayizimbangi zikaDubazana nabenza impilo yakhe ihlukumezeke. Bayamhluphekisa, bayamgqilaza, ungena osizini ngenxa yabo, uyaboshwa, uyashaywa, uyakhandleka, uyahlukunyezwa, uqhatha umunyu kuze kuba sekufeni kwakhe, yibona kanye ababambe iqhaza elikhulu. Ngabe uDubazana wayenelungelo lokuba athole indawo yakhe noma kuphi azakhele umuzi wakhe njengabamhlophe lalingeke libe khona usizi lokwehla enyuka aboshwe mihla namalanga azifumanise engumhambuma womqhashi imihla yonke yokuphila kwakhe. Okufakazela okungenhla yilokhu:

“Umzimba wakhe wawunethe ngakhona. Nalapha eThekwini wayefike wancishelwa umhlaba [...]. Kwakuze kwaphetha ngokuba ayodonsa iminyaka eMazambaneni.” (Mngadi, 1996: 1).

Wayehla enyuka nje wayenenkosikazi nezingane okwakumele azifunele indawo yokufihla amakhanda, yilokho okwamholela ekubeni umqhashi wakwaSilangwe. Ngokunganaki kukaMaZondi lapho uSilangwe embamba ngesandla, yikona kanye okwamholela ekushayweni kukaDubazana umfazi

kaSilangwe uMaNcanana, wamthela ngehlazo elaholela ukuba angabe esafunwa nayizakhamuzi zakuleyo ndawo ngoba zithi yena kanye Dubazana uzobafakela utwayi ngalomfazana wakhe okhohlakele ebe ebafice bakhelane ngokuthula, kwabe ukuphela kwendawo. Nasi isibonelo ngezansi:

“Lokhu kwesandla kuncane. Ufuna ngiqhubeke ngiluhlube lonke udlubu ekhasini?”

“Mama ngizocela ubaba uSibiya ukuba angibambise.”

“USibiya lona uhlalele ukusiza amadoda ezigilamkhuba! Singomakhelwane nisifica sihlezi ngokuthula, nizohlwanyela isihlava phakathi kwethu!” (Mngadi, 1996: 13).

Kwabe ukuqala kosizi lokuntunta indawo kuDubazana, lapho waze wahawukelwa uMbonambi owamnika indawo yokufihla ikhanda nosapho lwakhe, ngemva kokuxoshiswa uMaZondi kwaSilangwe ngenxa yokusola kwenkosikazi yakhe ukuthi uzwana noma uthandana noSilangwe, ngemumva kokubabhaqa bebambene njengezithandani.

Nguye lowaya uDubazana esezithela kwaNyokana nomdeni wakhe, uyahlushwa nakhona uyagqekezelwa kuthathwa yonke imali yakhe izinswelaboya zikaNyokana. Uyashaywa zimshiya ucekeleke phansi, uyathunazwa phambi komkakhe nabantwana bakhe. Ngakolunye uhlangothi uMaZondi ufihlele indoda yakhe induku emqubeni lapho engayitsheli ukuthi uNyokana uyazidika tutu uyamphathaphatha. Isibonelo nasi siyalandela:

“Ungabe usakhuluma! Imali! Sheshisa! Kwaqhuma impama, kwakhala isibhakela. “Thula ukuklabalasa siwula somfazi!” NoMaZondi bamthulisa ngesibhakela. (Mngadi, 1996: 31).

Simthola umfokaDubazana uyakubekezelela konke lokho uqhubeka nokuhlala kwaNyokana. Ngalowomzuzu akusanabudlelwane obuhle, kodwa yena

akadangali noma aphele amandla uphokophele phambili, uzifisa ephumelele. Ukushaya indiva ukweqiwa izinqinamba nezingozi endleleni yakhe, thina njengabafundi sizwelana naye futhi sesabela impilo yakhe esiyibona ilengela eweni. Yinye into efaka uDubazana kuyoyonke lengozi uMaZondi umkakhe, ngoba uNyokana esefuna ukumgena, naye amgcobele ubufelokazi.

“Angazi ntombi ukuthi kukangaki ngisihluthula esesibambile.” [...] “Uthi yimina nomyeni wakho esiyizithikamezo. [...], bese elungiselela kona ukukugcoba?”

“Ukungigcoba?”

“Ngisho ukukugcobela ubufelokazi.” (Mngadi, 1996: 38).

Nguye loyo uDubazana ezingelwa izinswelaboya zikaNyokana, sezimfuna ukhasa kodwa ngosizo lwenkosikazi eyavusa uMaZondi, impilo kaDubazana yasinda. Lenkosikazi siyithola iyamgqugquzela ukuba angalenzi iphutha lokuba ake alale namhlanje, kwakungazuthi iyambona ukuthi unobulwembu ebusweni obuholela indoda yakhe ophathe. Lapho ithi:

“Ungalali nangengozi khona namhlanje, ngoba uma uke wenza iphutha, walala khona, kusa kusasa ziyakulingana ezimnyama.” (Mngadi, 1996: 41).

Kwaba ukusinda kwaDubazana –ke lokho kuNyokana nezinswelaboya zakhe.

Sesimthola kwaMaMlambo uyahlushwa izintokazi zakhona zikanye nonina wazo, ziyamhlukumeza ngazozonke izindlela ngoba kwakunguyena owondla usapho lonke lakulelikhaya, Uyaqatshulwa, kufunwa ukudla kuye kuze kuphela nobudlelwane. Nangu noQumbisa esenza imbibizane emxoshisa ngemumva kokuzama ukudlwengula uMakhosazana. Okubuhlungu lapho ekuxoshweni kwabo noMaZondi uyabalwa njengomgqugquzeli wodweshu.

*“Uyomangala kowakho umuzi mfana wami, hayi kulona wami!”
Wasukuma wafinqa iziketi, wamkhomba emehlweni uDubazana ethi,
Sekuyangikhanyela manje ukuthi wena ungumlingi wemiphefumulo*

yabantu ngalo mkakho nale ntonjana yakwakho eyenga umuntu omdala ngangoMaqobozela. Mhla ngihlangana nawe esibhedlela wawungikhalela ngokuthi uNyokana owayecuthela umkakho [...], wazi futhi ukuthi ufuye unobuhle odayisa ngobuhle bakhe, [...]. "Siza mina-ke mntanomuntu, ungishiye ngingenacala njengoba nakhu la magceke wangifica ngimsulwa. ukuba umhambuma kwakho akungabi yisiqalekiso sami!" (Mngadi, 1996: 74).

Kwabe sekuphelile okwakuhlanganise oMaMlambo noDubazana. Waqala phansi umshikashika wokufuna indawo abaze bayithola emjondolo. Emjondolo kwakufana nokuthi ufe ephila uDubazana ngoba izinto ezazimvelela khona zazimshiya nomyocu omkhulu ayengazi ukuthi uyowuvalwa ubani kanjani. Wayesefana nomuntu ongaphilile kahle ngenxa yokuhlukunyezwa, nokugqilazwa ngokuphindiwe.

Wayengasabuthi quthu nobuthongo ngenxa yeziphithiphithi zakhona, amanzi babengasawazi bekanye nomdeni wakhe ngenxa yempilo yakhona, izingane zakhe zazigqilazwa, zihlukunyezwa okwaze kwagcina naye noMaZondi sebeshiywe nesilo sengubo esaholela ekweqeni kwabo bazithole sebekwaThabekhulu.Isibonelo:

"Besathatha isihlwathi [...]. "Kwenzenjani bafowethu?" ebuza engasazizwa nokuthi uthini. Wabuza ukuthi kwenzenjani, wazi ukuthi uhlezi nentombi yami!" [...]. Wagcina ngokubezwa besho njalo uDubazana qede wabona ukulanguka kwelibomvu ilangabi. Wathi shwathi phansi walala obokufa. (Mngadi, 1996: 102).

Nakhona belu imbangela yokuhlushwa kukaDubazana akumshiyi ngaphandle uMaZondi ngoba uNjayiphume uqinisa ngelokuthi intombi yakhe futhi udle nemali yakhe. Kwabe ukuqala phansi kokuhluphekela indawo lapho sebona ukuthi okunje akusabekezekeleki. Umunyu nosizi ababekulo eduze kwemoto kaThabekhulu esontweni yikona okwabenza babanesihawu sokubamukela bayohlala nabo emzini wabo. Labe seliphume nobomvu koDubazana bake bathola nokuzumeka okumnandi.

SebakwaThabekhulu usizi olwalubenze bahlale belila umzuzu nomzuzu yilo kanye olwaholeta kolukhulu olwagcinisa uDubazana etilongweni. Ngobuthakathaka bomshado kaMaZondi noDubazana kwaholeta ekulingekeni kukaThabekhulu owagcina enwaya uMaZondi wamshiya noyongiyosho okwabe kunguMxolisi. Ukusabela impilo yakhe uThabekhulu ngesono ayesesenzile kwamholela ukuba afake izidakamizwa ezabophisa uDubazana. Isibonelo:

“Qha bengizokuncoma nje ngokuthi, kwaze kwakuhle-ke Thabekhulu wazisholo wena, mlomo wakho ukuthi uwena owabophisa umnyeni wami. Udonsa nje ngoba wena wawuphephisa umuzi wakho eziphepheni eziyimina.” (Mngadi, 1996: 185).

Izigigaba ezibuhlungu ezazehlela uDubazana ziyakhombisa ngokusobala manje ukuthi nenkosikazi yakhe ibizimbandakanya nabo kanye abaphikisana nemizamo yakhe. Ngokuchitheka komuzi wakhe uDubazana kuyakhombisa ukuthi ngokuphikelela kwakhe elwa nobunzima ayehlangabezana nabo ebe ephikelele phambili nguye obengumlingiswa okhulayo, obeguquka kanye nesimo. Into enhle ngaye ubenzisa okomuntu ophilayo ubengathatheli izinto phezulu, ubeqale abheke ngeso elinzulu ngaphambi kokuba enze okuthile, lapho esuke esezama ukulungisa, ngoba simthola noma sekumcacela ukuthi waboshiswa uThabekhulu kodwa ubuza ngentobeko enosizi phakathi. Ungumlingiswa oyindilinga, ngoba uyaguquguquka.

“Sengiyacacelwa-ke ukuthi ngize ngiboshwe nje kwakusukelaphi.” (Mngadi, 1996: 202).

Ngemumva kokuhlupheka isikhathi eside etilongweni edonsa kanzima simthola esefisa inhlalakahle nomkakhe, uze imbala umbhalela nencwadi. Okubuhlungu ngoDubazana wayengazi ukuthi usezisa kwagoqanyawo, lapho efika umkakhe eseyisinamathelane sikaThabekhulu ngemumva kokuba uMaDlamini esephindele kubo, ngenxa yokubakhulula ukuze baqhube kahle uthando lwabo. UMaDlamini naye ungumlingiswa oyindilinga, ngoba uma

ebona ukuthi seligaya ngomunye umhlathi ushintsha ukwenza. Wenzisa okomuntu ophilayo.

“Ngizokubulala Dubazana uma ucabanga ukuthi uzophumelela ukungedelela emzini wami! ”[...]. “Hawu, kodwa nawe MaZondi mkami ngikuthanda kangaka uyangidayisa?” Wabuza enklinkliza uDubazana, nezinhlamvu zamazwi kusengathi zaziphuma emphinjeni ohhobhokile [...]. “Uma ningixolela mkami nami ngonixolela. A...” (Mngadi, 1996: 204).

Ngalowomzuzu wasewufezekile umshikashika wezimbangi zikaDubazana zokucekela impilo yakhe egodini lokufa, ngemumva kokuba esehluphekile, wakhandleka, wahlukumezeka, wagqilazwa simthola ekugcineni esebhekana nokufa esephindela ezweni elisha uZwelisha Dubazana.

3.1.3. UMLAMULI/ UMQHATHI (UTHABEKKHULU)

UThabekhulu ngokungena izindaba zomuzi wakwaDubazana simthola engazuthi uzama ukulamula lempi eyayidalwe uNjayiphume emjondolo. Ngokubona imizamo yakhe ingaphumeleli sithola futhi sekunguye oshiya uDubazana nomkakhe bengafuni ngisho ukubhekana, ngokuba esemtholise ingane uMaZondi. Ukulamula kwakhe kwaphenduka ukuxabanisa/ ukuqhatha. Isibonelo:

“Kwakushube umoya endlini kubukwana ngeziqu zamehlo. KuMaZondi zabe sezigeleza izinyembezi ziqathakela emntwaneni ayemncelisa. “Musa ukungithela ngezinyembezi MaZondi. Bengibuze nje kuphela ukuthi owakwabani umntwana onceliswayo?” (Mngadi, 1996: 200).

Ngokungazuzi kukaThabekhulu intethelelo kaMaZondi kuDubazana, wakubona kungcono abaxabanise ngokuba alale noMaZondi amkhulelise, lokho kwaholela kungxabano eyaholela ekufeni kukaDubazana. Wayezama ukulamula kodwa isiphetho kwaba ukuxabanisa ajike abulale, yingakho-ke uThabekhulu engumlamuli ophinde abe umqhathi.

3.1.4 ABENZI BOKUBI (UNYOKANA NONJAYIPHUME)

Abenzi bokubi nguNyokana noNjayiphume, sibathola behlukumeza abantu abaningi bebakhuthuza, bebadlwengula baqede bababulale. Baba namaqembu abo okwenza lomsebenzi Ubufakazi nabu:

“Lo muntu oqashe kuye mntanami, alimfanele elobugebengu. Inswelaboya. Umbulali. Umbambi wenkunzi. Umdlwenguli. Abesilisa uyabakhuthuza, ababulale. Owesifazane angamazi uyamkhuthuza, amhlukumeze, ambulale. Oganile njengawe nje, eqhashe kwakhe, umbulalela indoda, adle izimali zayo zempesheni aziqede axoshe inkosikazi. “Njengoba ubona [...] angakubulala uNyokana eke wakubhadama uxoxa nesiqashi sakwakhe.” (Mngadi, 1996: 40).

NoNjayiphume naye kuvela obala imisebenzi yakhe lapho esebangwa nezibi emjondolo. Imisebenzi yakhe emibi isiyamlandela akasazi ukuthi athathe ini ayihlanganise nani ukuze aphumelele lapho kuthiwa ngaye:

“Njengoba nimbona nje befundisi, wayezibeke yena waba umphathi wentsha ayeyibuthile. Wayiyekisa nezikole ethi ulwa nengcindezelo. Yena futhi wayiphendukela wayigqilaza ngokuyigcweleza. Izingane eziningi [...], yena samshiyela ukuba ayibuke imisebenzi yakhe.” (Mngadi, 1996: 258-259).

Kwakungasekho okunye okwakulindelwe nguNjayiphume ngaphandle kokufa, ngemumva kokuba esethole ithuba lokuxolisa kwabanye ayebonile njengoMakhosazana noMaZondi nabanye ayebenze isilo sengubo wababhansela nangegcwane lengculaza.

3.1.5. ABALINGISWA ABAYINDILINGA (UDUBAZANA, UMAKHOSAZANA UMADLAMINI NOMAZONDI)

UDubazana, uMakhosazana uMaDlamini kanye noMaZondi yibona abalingiswa abayizindilinga ngoba baguquka nesimo sempilo, benzisa

okwabantu abaphilayo. Lapho bebona ukuthi izinto azihambi kahle bayazama ukuthola indlela abangazilungisa ngayo. Lokho kuvela lapho uDubazana eseshintshe ukwenza kwakhe esezitshele ukuthi uyofike acele uxolo kuMaZondi ngokungamnaki bese bakha umuzi wabo onokuthula. Nanoma esebona ukuthi bayambulala nguye lowo esethi:

“Uma ningixolela mkami nami ngonixolela. A...” (Mngadi, 1996: 204).

Sithola uMakhosazana esedlwenguliwe washiywa negciwane kodwa uqede ufundisa abantu ukuthi kuyaxolelwana noma umuntu ekwenze into embi kanjani.

“Ngibona kufanele ukuba uyise kaSibonelo owangibhaxabula ngebhaxa elinameva mina ngimshaye ngokumxhawula ngezifudumele uthando [...]. Mhlawumbe lesi senzo singalekelela nasekubaduduzeni abanye abanalesi sifo emjondolo, benganakwe nakunakwa, bengelashwa, bengahanjelwa, bengavuselelwa muntu.” (Mngadi, 1996: 255-256).

UMaDlamini esebe yinhlekisa emphakathini wenziwa isilo sengubo uMaZondi noThabekhulu kodwa sithola ezama ukubashiya ngoxolo uqeda uyabaxolela lapho sebecela uxolo.

“Umkakhe wamphathaphatha iziphika zehembe, wathi, “Incazelo yakho inhliziyi yami iyayibhodlisa namhlanje. Sekuyangicacela ukuthi yiyiphi le nomfi eyayikunamathelisa kuMaZondi [...] ngizophuma emsebenzini ngilande abantwana sizokuhlalisa. Ungakhathazeki ngoMaZondi, sesaxolelana.” (Mngadi, 1996: 277).

NoMaZondi ngakolunye uhlangothi ujikela umyeni wakhe ngoba esenothando olusha lukaThabekhulu, ukhombisa ukushintsha lapho ebona ukuthi itshe seligaya ngomunye umhlathi, simthola uma nezimbangi zikaDubazana kuza kuba sekugcineni. NguMaZondi esimthola elekelelana noThabekhulu ekubulaleni uDubazana kanti futhi kwabe kunguye owayefihlela uDubazana

ukuthi uPhathaphatha sekamphathe kangaki, nokuyiko okwasekumholele ukuba afune ukumbulala uDubazana njengesiphazamiso, kuyoyonke imiqhasho abaphuma kuyo imbangela kuba nguyena kanye uMaZondi osusa udweshu. UNkosana ukufakazela ngaleculo ukungathembeki kukaMazondi

“Ngabon’ indoda

Ikanye nesithandwa sayo

Bemengem’ ubaba

Owayekhihliz’ amagwebu” (Mngadi, 1996: 281).

Ngaleli culo likaNkosana kukhomba ngokusobala ukuthi uMaZondi wayencamela ukuthokozisa izitha zikaDubazana kunokuba asintshe abe ngaseceleni komnyeni wakhe. Lokho kukhombisa ngokusobala ukuthi ubengumlingiswa oququka, imihla namalanga enzise okomuntu wangempela futhi ophilayo onemizwa nozwelo kanye nengqondo ephilayo yokuya lapho ezosinda noma aphumelele khona.

3.1.6. IFOYELA (UNKOSANA)

UNKosana ngezenzo zakhe simthola kungumlingiswa ongacaci neze ukuthi ngempela uvumelana nommeleli noma nomenzi wokubi. Uyenezelela kulokho akuthole sekwenziwe. NjengoDubazana wazama ukuthi ababulali balithethe ligcwele icala labo lokubulala kwabo uyise. Sisambheke kulokho nguyey lowaya esenomshungu ayewuqoqile njengoNjayiphume esethi mabagaxwe ithayi bajeziswe ngokufa, noMaZondi wasinda ngokubaleka njengabo bebaleka emjondolo. Isibonelo :

“Uyakhumbula lobo busuku mbulali?” Wayesebuzwa umahluleli esehlengazela izinyembezi [...]. “Kungcono ngoba uzivumela ngomlomo wakho. Njengoba wabulala ubaba nje, [...]. Ngihlale ngigweba nje, ngingabafaki mathayi zandla zami, wena ucu lomntakwenu uzolugaxwa yimina, mathupha, zandla zami” (Mngadi, 1996: 286).

Kuyacaca ukuthi ifoyela yona umlingiswa oyaye afune ukweneliseka kwakwenzayo, futhi abe nesiqiniseko sokuthi uyaphumelela yini. Yingakho sengisekela abacwaningi abanjengo-Smile ngokuqinisa ekutheni:

*"Foil is a character who serves as a commentary up to or as a supporter of a hero or a villain. A foil is often not a very prominent character," but this is obviously so in **Asikho Ndawo Bakithi***

Labalingiswa, UNdlela kane nenkosikazi izithixo eziphuma emshinini (Due ex Matchine) sibathola bazama ukucushisa umlingiswa osemqoka lapho esesenkingeni angasazi ukuthi uzosizwa ubani kuyo. KwaSilangwe sithola uNdlovu kunguye osiza uDubazana lapho zase ziyime emthumeni engesenambambisi wezimpahla zakhe.

KwaNyokana eselungele ukufa uDubazana usindiswa yinkosikazi eyadonsa uMaZondi ngendlebe ukuba bangalenzi iphutha nangempela sithola uDubazana esinda ekufeni athola ukuphumelela aphile. Ngempela labalingiswa balekelela ummeleli, balwa nomcindezeli okuyizimbangi zomlingiswa osemqoka, balethwa inkosi bengalindelwanga muntu.

3.1.7. ABALINGISWA ABAYISICABA (ABABUSI BOHULUMENI WOBANDLULULO)

Ababusi bobandlululo sithola bangaguquki noma sebebona ukuthi abantu bayabulalana, bayahlukunyezwa nokunye okuningi kodwa bona bami ngazwi linye lokuba olwa nomthetho wencindezelo aphonswa ejele, kakhulukazi uma kungumuntu ompisholo. Nasi isibonelo siyalandela:

"Uyabona-ke lona," kwakuhleba amadoda amabili, namuhla kunamuhlakuye. Uyolala ezitokisini. Kuhulumeni ongesisebenzi somphakathi, kodwa osebenza umphakathi, alikhulunywa iqiniso. Uyalifela. Asithule mntanomuntu." (Mngadi, 1996: 10).

Nanoma sekuphilwa njengezilwane, kubulawana imihla namalanga sithola uhulumeni eqinise ikhanda kuye kuba ngazuthi akubona abantu laba abafayo, akakhombisi ukuphila, lapho ezwa ubuhlungu ngokuphuma kwemiphefumulo engenacala. Akagqugquzeleki athinteki noma aguquke uhlala ingazuthi akanamizwa yomuntu ophilayo, ufana nento efile engenamnyakazo ozoletsha ushintsho noma uguquko.

Kube umzamo omuhle, sizifunani zonke izinhlobo zabalingiswa futhi izinto abazenzayo abalingiswa zihambelana nokwenza nanjengobulingiswa babo ngokuchazwa kwabacwaningi abehlukene, Kube yimpumelelo kuMngadi ukwakha abalingiswa bakhe bahambelana nokuvezwa kwabo ngokwehlukene, futhi kwaba nobudlelwano obuhle kakhulu.

3.1.8. ABALINGISWA NGOKUPHAWULWA

Ngokuphawulwa kwabalingiswa, umbhali uyaye ahlele abheke kuqala ukuthi abalingiswa bakhe baphila kuyiphi indawo futhi ngasiphi isikhathi, bese lokho kumholela ukuba abaphawule noma akhe lezozinhlobo zabalingiswa bakhe. Njengoba kulenovelu kuvezwa isikhathi sobandlululo esizindeneni esithile yikho okwenze ukuba umbhali aphawule abalingiswa bakhe behambelana nendawo kanye nesikhathi abazifumana bekuso, nakuzenzo nezenzeko zangaleso sikhathi nendawo abakhelwe kuyona umbhali.

Ku-Asikho Ndawo Bakithi baphawulwe ngesikhathi somzabalazo wobandlululo (Political issues) lapho abantu abaningi basebefundile. Umphakathi abazithola kuwo ulwela ushintsho nenqubekela phambili yomphakathi ompisholo. Lokho sikuthola ngabafundisi (teachers), ngabammeli (lawyers), kanye nezingane zesikole (students), Izehlakalo zokuboshwa kwabaningi ngokutshela abanye ngengcindezelo kahulumeni obaphethe, balwela inkululeko nenhlalakahle yomphakathi ompisholo, balwa nomthetho wobandlululo.

"Ikhambi liyoze litholakale baba mhla kwaze kwahamba ngentando yeningi, mhla uhulumeni wazi ukuthi uwuhulumeni wabantu ngabantu,

hhayi uhuluomeni owazi ukuthi uwubasi wesizwe.” Wahlala phansi. “Uyobona-ke lona,” kwakuhleba amadoda amabili, “ namuhla kunamuhla kuye. Uyolala ezitokisini. Kuhulumeni ongesisebenzi somphakathi, kodwa osebenza umphakathi, alikhulunywa iqiniso. Uyalifela. Asithule mntanomuntu.”(Mngadi, 1996: 7-8).

3.1.9. ABALINGISWA NGOKUBHANQWA

Lapha umbhali usuke eveza abalingiswa abamunye kuyoyonke into abayenzayo. Bayabambisana, babonisane balekelelane baqede bashiyelane ngokwezimvo umlingiswa ngamunye asuke anazo kumhlobo wakhe. Nasi isibonelo ku **Asikho Ndawo Bakithi**:

“Baphuma ekameleni baba sekhishini bobabili[...], basukuma bagezisana izitsha. (Mngadi, 1996: 131).

3.1.2.3. ABALINGISWA NGOKUBALULEKA

Laba abalingiswa ababalulekile nabadlala indima enkulu embhalweni, ngaphandle kwabo umbhalo ungebikho ngoba kusuke kuyibo kanye abaqhubekisela udweshu phambili futhi babe bedlala indima enkulu ekutheni izigameko ziqhubele esinye kwesinye. Kuba yibo abasusi bendaba kusukela ekuqaleni kuze kube sekugcineni. Naba abalingiswa ababalulekile kunoveli yethu uDubazana nomdeni wakhe kanye nezimbangi zakhe zonke.

3.2. UKUVEZWA KWABALINGISWA KU-ASIKHO NDAWO BAKITHI

Ku **Asikho Ndawo Bakithi** umlobi usebenzise izindlela ezahlukene zokuveza abalingiswa bakhe okuyilezi ngamagama, ngemicabango, ngezenzo zabo, ngokusebenzisa amazwi omunye umlingiswa, ngenkulumo mpendulwano, ngokuveza umlingiswa ephindelela ekwenzeni okuthile kanye nalapho umlingiswa eziveza ngokwakhe lapho ekhuluma.

3.2.1. UKUVEZWA KWABALINGISWA NGAMAGAMA

Umbhali ngamunye uyaye asebenzise obakhe ubucwephesha lapho eveza abalingiswa bakhe, uMngadi ulandele nabu ubungcweti bamagama, lapho ethatha igama alinikeza lowomlingiswa ozohambelana nalo kanye nalobo bulingiswa bakhe kanye nokwenza kwakhe. Leli lisu ulisebenzisele ukuba yilowo nalo mfundi akwazi ukuzahlukanisela abalingiswa bakhe ngamagama lapho efunda. Igama likaDubazana lisukela kusenzo duba, sithola nalo limnamathela lapho eseduba uMaZondi ngemumva kwesigameko sasemjondolo sokudlwengulwa kwakhe.

“Uyazi Thabekhulu ukuthi ngake ngakubikela ukuthi umyeni wami akasenandaba nami. Esikhundleni sokuba kube nguyena ongiduduzayo akasanginakile nje. Namuhla ngikolunye ubishi engifakwe kulo yilesi sizungu engisenaso nginaye. Nawe usuhambela kude nami. Ungiqhelela ngomele ukududuzwa. (Mngadi, 1996: 162).

Sithola noMaZondi naye eseqala ukuzonda indoda yakhe ethanda uThabekhulu naye belu simthola esethaba kakhulu uze ugcina ngokukhulelisa uMaZondi, umfazi kaDubazana, ngemumva kokuba esemthandile ebona uDubazana engasamnaki.

“Umyeni wami ngiyamthanda, nempilo yami iyindumalo ngaphandle kwakhe. Nokho, Thabekhulu, ngiyaxolisa ukuthi sengize ngalingekela ekubeni ngikuthande. Angizenzi ngenziwa ukuthi ngaphansi kophiko lwakho ngizizwa ngithokomele ngaphansi kophahla lwendlu nolothando.” (Mngadi, 1996: 162-164).

“Uthi naye akazi ukuthi kwenziwa yini, kodwa ucabangela ekutheni isizathu singahle sibe ukuthi wayethandiswa ukungibuka esakhulelwe.” (Mngadi, 1996: 180).

Amagama umlobi awasebenzisile lapha alandelwa izenzo ezithi aziwanamathele futhi zibe zihambelana nawo ncimishi. Sithola uMxolisi

esezelwe wonke umuntu ufuna ukuxolelwa, abanye belu njengaboMaZondi bayalucela koMaDlamini nakuye belu uDubazana.

“Ngoba vele ungizwile ngiphahluka, ngiyaxolisa MaZondi ngokwenzeka. Ngiyavuma ukuthi yimina engashutheka insangu namaphilisi emithwaleni yomyeni wakho.” (Mngadi, 1996: 185-186)

Sithola noDubazana imbala esebuya kwalasha uyalibona iphutha lakhe lokunganaki uMaZondi ukuthi laholelaphi ekuyeni ejele ngecala ayengalazi, ubufakazi buyalandela

“Lelo phutha ngiyalamukela Thabekhulu.” [...]. Wambheka ngamehlo ayencenga. “Angazi noma uyangixolela yini?” (Mngadi, 1996: 202).

Oxolisayo uyaxolelwa Dubazana. Ngiyakuxolela impela.” (Mngadi, 1996: 202).

Igama likaMxolisi liletha uxolo phakathi kwezitha nemindeni eyayingasathembi ukuthi yayiyobuye ibhekane ngoba sithola noNjayiphume esecela uxolo kuSibonelo ngemumva kokuba ebe yisibonelo esikhulu kuye. Nasi isibonelo:

“Ngizobe angisanamahloni uma ngingashaya abantu abadala. Ngiyakuxolela. Ngifisa ukwazi ukuthi mina angisoze ngaphindisa okubi ngokubi. Ngiyabonga.” (Mngadi, 1996: 260).

NoThabekhulu lapho eseshiswa kuba nentombazane eyayimcelela uxolo kodwa kwaba inhlanga zimuka nomoya.

“Mxoleleni bandla!” (Mngadi, 1996: 288).

Nangu noSibonelo uyazalwa lapho ayezoba isibonelo sobudlwembe, nokuhlukunyezwa kanye nokudlwengulwa kwentsha lapho kwabe kuthiwa

kulwelwa inkululeko. Wabuye waba isibonelo sengculaza lapho umuntu engaziphethe kahle njengoNjayiphume.

3.2.2. UKUVEZWA KWABALINGISWA NGEMICABANGO

Kulapho umlingiswa evezwa umbhali exazulula imicabango ephithana ekhanda lakhe kube kungekho ozomsiza ekubeni uyixazulula kanjani. Lapho umlingiswa ubese eziphumela yena nesixazululo. Nangu uDubazana esetlongweni uyazibuza uyaziphendula eketheni uyophuma abe yini kulomhlaba osumkhathaze wamkahlameza ngaloluhlobo, sithola engumlingiswa onothando, ozithobile, obona amaphutha akhe maqede axolise. Ubufakazi balokho sikuthola encwadini ayeyibhalele uMaZondi ayecabange ukuthi hleze ibe isixazilulo.

“MaZondi, Sithandwa sami,

Umoya wami uphatheke [...]. Ngaphandle-ke uma isandla esangibophisa sesingibona singibulala singakaxhawulani, ukubonana kwethu sekoba semuseni weNkosi

Yimina oziqhenyayo ngawe

Umyeni wakho.” (Mngadi, 1996: 216).

Ukucabanga kukaDubazana kusivezela ngokusobala ukuthi ungumlingiswa onoxolo, nokuthula kanye nentethelelo ovumayo iziphambeko zakhe eyedwa maqede acele uxolo kwamonile.

3.2.3. NGAMAZWI ABANYE ABALINGISWA BEPHAWULA IZENZO ZABO

Lapha umbhali usuke esebenzise omunye umlingiswa waveza omunye ngezenzo zakhe nemikhuba yakhe engaba emibi noma emihle.

Nasi isibonelo ngemisebenzi emibi kaNyokana uvezwa enye inkosikazi

“Lo muntu oqashe kwakhe mntanami, alimfanele elobugebengu. Inswelaboya. Umbulali. Umbambi wenkunzi. Umdlwenguli. Abesilisa uyabakhuthuza ababulale. Owesifazane ongamazi uyamkhuthuza amhlukumeze, ambulale. Oganiwe njengawe nje, eqashe kwakhe, umbulalela indoda, adle izimali zayo zempesheni aziqede axoshe inkosikazi.” (Mngadi, 1996: 40)

Ngezenzo zikaNyokana ezimbi nezibuhlungu sithola evezeke wabekwa obala okwempahla yembuzi, akukho nolunci olufihlekile ngaye.

3.2.4. NGENKULUMO MPENDULWANO BAYAVEZWA

Lapha umlobi ngamunye uyaye alisebenzise lelisu lokuvezwa kwabalingiswa bakhe. Esikhathini esiningi yilona lisu elidla ubhedu elisetshenziswa kubalingiswa abaningi. Nalapha kuMngadi lelisu livela umzuzu nomzuzu lapho eveza abalingiswa bakhe. Kwasekuqaleni uMaZondi noDubazana bavela kunkulumo mpendulwano yabo ukuthi bangabantu abathandanayo, abakhathalelanayo abangasoze baphile ngaphandle komunye. Nanoma uNyokana ethi uzama ukubhidliza isisekelo sothando lwabo, kunkulumo mpendulwane yabo sithola ubuntu bukaMaZondi lapho ekhathalela indoda yakhe noma ingekho eduze kwakhe. Nabu ubufakazi ngezansi:

“Njengoba sengishilo nje mfowethu, ngolamba lapho elambe khona, ngife lapho efa khona. Unjalo umshado. Thina naye siyabelana kokuncane nokuningi esikudlayo, esikufundayo, esikuhogelayo nesikunambithayo. Sicozululelana enjabulweni nasosizini, endlaleni nasenaleni.” (Mngadi, 1996: 35).

NoThabekhulu noMkakhe uMaDlamini sibathola kunkulumo mpendulwano yabo ukuthi bangababambisene kukho konke abakwenzayo bayaye bahlanganise abakhanda kuqala ngaphambi kokuba baphume nempendulo eyodwa. Basesontweni ngelanga abacosha ngalo abakwa Dubazana, sibathola bayabonisana kuqala noma sebesekhaya beyibona inhlalo

kaDubazana nomkhakhe ukuthi incikancika sithola bebonisana isu abangavela ngalo ukuze kuxazululeke lenkinga abazithola sebehlezi nayo.

“Ngibona sengathi kufanele sibasize kule nkinga ababhajwe kuyo.

”

“Singabasiza kanjani nje kodwa yise kaThabethule?”

“Ngokubaxoxisa nina kaThabisile [...], nawe ube ungamlibele umkhakhe.” (Mngadi, 1996: 135).

Ngenkulumo mpendulwano labalingiswa bavela njengabanozwelo ababakhathalelayo abanye abantu baphinde babasize kuzinkinga abanazo, Abayekile ukukhombisa uthando lwabo kunkulumo yabo.

3.2.5. NGAMAZWI AKHE UMLINGISWA NANGOKUPHINDELELA EKWENZENI OKUTHIZE

Lapha umlingiswa usuke eziveza ubuyena ezikhulumela ngomlomo wakhe lapho eveza ububi bakhe. Umlobi lohlobo lokuvezwa komlingiswa uyaye aluchaze njengoluqondene naye ngqo umlingiswa, lapho ezisho yena. Nasi isibonelo ngezansi

“Yimisebenzi yami lena yenkohlakalo, kepha engingasafisi nokuyibona. Sengibasathe abangibulale, abavumi. Ngiyakufisa ukufa, akuzifikeli.”
(Mngadi, 1996: 259).

Ikhono likaMngadi lokuveza kwakhe abalingiswa liyancomeka ngoba sizithola zonke izinhlobo zokuvezwa kwabalingiswa, zitholakala futhi zigqame nakunoma imuphi umfundi lapho efunda. Kuye kwavela nokuthi lenoveli iyimbangalusizi ngani ngoba sithola izimpawu zobumbangalusizi okuyilezi usizi, ukuhlupheka komlingiswa osemqoka, siyamhawukela, sisabela nempilo yakhe kuzingqinamba ahlangebezana nazo. Siyamuzwela sifise nokumsiza kodwa sibe singekwazi ngoba kungumbhalo. Kuba nomunyu, usizi nobuhlungu lapho kufa abantu abaningi ngaphandle kwesizathu

esamukelekile. Lokhu kusiholela ekutheni sithole izinhlobo zabalingiswa ezizoveza izimpawu zobumbangalusizi okuyilezi Ummeleli, imbangi, umlingiswa okhohlakele, umlingiswa oyisicaba umlingiswa oyindilinga umlingiswa oyifoyela kanye nje nomlingiswa olethwa yinkosi esimbiza ngokuthi isithixo esiphuma emshinini (Dues ex Machine) ngokombhalo.

Ukuvezwa kwabalingiswa kuye kwavela obala lapho umlingiswa oyindilinga okungummeleli eguquguquka nesimo. Lapho izinto zimhambela kabi ubeshintsha afune okuzomyisa empumelelweni, ubenzisa komuntu ophilayo uDubazana. Uthola ubunzima kwaSilangwe, uthuthukela kwaNyokana. EsekwaNyokana, ligaya ngomunye umhlathi simthola esedlulele kwamaMlambo, nakhona uDubazana nomdeni wakhe abakutholi ukuhlaliseka kahle uncamela ukuyoba umtshingo ubethwa ubani emjondolo.

UDubazana nomdeni wakhe babefana nokuthi bafe bephila ngezingqinamba ababehlangabezana nazo, zokugetshengwa, badlwengulwe, baxhashazwe emjondolo. Ubuhlungu obabubavelela emjondolo yibo obabenza babe umhambuma owaze wachoshwa abakwaThabekhulu. Nakhona uDubazana ulwisana nobunzima bokuthathelwa umfazi uze ugcina esesejele. Kubunzima bonke ahlangebezana nabo simthola enzisa okomuntu ophilayo. Uma ebona ubunzima uyabubalekela azame lapho ingazuthi kunempumelelo khona. Ukuba umlingiswa oyindilinga kuka Dubazana yikona kanye okwenze bonke abalingiswa bazithola bekhula benzisa okwabantu abaphilayo. Lokho kuholele ekuthuthukeni nasekuqhubekeleni phambili kokuvezwa kwabalingiswa nobulingiswa babo, okuholele ekutheni kuvele ushintsho olukhulu lokuvela kwabalingiswa kumanoveli ababhali abasha.

ISAPHLUKO 4

ABALINGISWA KU-ISIDLEKE SAMANQE

4.1 ISINGENISO

Nakulenoveli Isidleke Samanqe, njengakulzibiba Ziyeqana nakuAsikho Ndawo Bakithi inabalingiswa abaningi, engizoqale ngibachaze ngaphambi kokuba ngibaveze. Ngizobe ngingayekile ukubheka ukuthi ingabe kube nentuthuko nenqubekela phambili, lapho ababhali abasha bakha futhi baveza abalingiswa babo. Njengoba injongo kuwukuthola inguquko eyenziwe ababhali bango 1990's.

4.1.1. ABAMMELELI (UMAWISA NONGENZENI)

Labalingiswa ababili uMawisa noNgenzeni bangabammeleli ngani ngoba zonke izehlakalo ezinzima nezigameko zibhekene nabo ngqo. Ubuhlungu, usizi, umunyu, ukuhlupheka, ukuhlukunyezwa kanye nokuchashazwa sikuthola kubahlasela kusukela ebuncaneni babo. UMawisa uyisehlasenyuka nomama wakhe, uzifumana engenalo ikhaya lokukhulela kulo njengezingane zonke, ubulawa indlala ufunda kanzima kukokonke lokho simthola ekubekezelela ephokophelele impumelelo ngeqhaza nangomzabalazo wokuthengisa amathambo amadala nokunye uzithola eseze waphumelela waba iphoyisa.

UNgenzeni naye owaphucwa ubuntombi bakhe ngenxa yokuleleswa nokuhlukunyezwa agcwelezwe uBongani Zungu, simthola ewumtshingo ubethwa ubani nomama wakhe owayesebenzela uKarl Hansen. Esekushaye indiva okokuhlukunyezwa ebuncaneni bakhe sithola noKarl esemfake kobukhulu ubunzima bokumkhulelisa lapho ayethi akakhiphe lesisu ukuze angabi sehlazweni njengommeli owethembekile. UNgenzeni ukhombisa ukukhathazeka ngesenzo sikaKarl lapho ethi:

“Ungibeka icala ngobuqili owabenza kimi ngingazi lutho ngiyingane, uthi ukukhulelwa kwami iphutha lami? Karl Hansen, mmeli ohloniphekileyo, uNgenzeni owamhlubula ubuze bakhe wayeneminyaka engaphezudlwana nje kweshumi. Kwakuyingane leyo.” Wayengasenabuntwana; wayengasenabuntombi...” (Dlamini, 1996: 6).

Imizamo kaNgenzeni yokwesabela impilo yakhe kuKarl Hansen simthola eseshaya uMawisa ngemfe ephindiwe lapho emsulela ngecala okungelona elakhe. Isenzo sikaNgenzeni yisona esenza uMawisa wazithola ehlupheka impilo yakhe yonke, lapho ayethi uzama ukuzithola emsulwa engeyena umnini wengane ezobeletswa uNgenzeni Gwabaza. Wazama isu ayethi lizomkhulula kuloku kugqilazeka ayezibona esengene kuko. Emizameni yakhe uMawisa simthola esethi ubabambe lapho bebancane ngakhona kanti ulwazi lwakhe yilona elalizomhluphekisa impilo yakhe yonke angakutholi ukuphumula.

UMawisa uzibona esezoba isigqila sikaKarl, lapho ayesezibona esemhlubule wonke amajazane ahambaze ngenxa yokukhulelisa umuntu ayemthatha njengengane yakhe uNgenzeni, lapho ekuveza ngaloluhlobo:

“Wayesebona kahle ukuthi uyozaletswa yinja endlini kuMnumzane Karl Hansen ngokucekela ingane yakhe phansi. Wayecabanga angangabazi ukuthi uyodliwa namajazana akhe obuphoyisa asale ehlupheka njengalokhu ayehlupheka esazulazula nonina, ehamba ehlala emagogogweni eClermont.” (Dlamini, 1996: 1).

Nanoma sithi usizi lwesisu sikaNgenzeni luphelele kuMawisa kuphela, kodwa okubuhlungu ukuthi noNgenzeni udlela ogangeni kuKarl lapho ayemshushubeza ngokuthi akasikhiphe lesisisu, uqhatha umunyu uNgenzeni usosizini lokuba abulale ingane yakhe angakayizali ngenxa yokuxinwa uKarl ngamazwi anzima athi:

“Hushula into lena kuphele ngeswayi”. (Dlamini, 1996: 3)

Nanoma usizi lukaNgenzeni lwalulukhulu ngoba uHansen wayenonya, emhlukumeza emkhahlameza ekutheni abulale, noNgenzeni wayethi uveza ukwesabela impilo yakhe lapho ethi:

Ngenzeni: "Ngiyesaba mina..."

Hansen: "Uyesaba, uyesaba, uyesaba! Wesabani?" Kudlonga uHansen ngolaka. (Dlamini, 1996: 4).

Siyamhawukela sizwelana naye kusimo esimthola esekuso esibuhlungu, sisabela impilo yakhe, ngenxa yonya uHansen asefuna ukumfaka kulo. Sifisa ukuba asizakale njengoba sazi usizi ake wangena kulo lapho ayengakwazi ngisho nokuzilamulela ngenxa yokuthi wayesemncane. Nanamhlanje uzifumana esezinyembezi kungekho ongahle amlamulele. Namanje ukhala esikaNandi lapho engenamncedi ngempilo yakhe, lokho sikubona lapho ethi:

"Ngiphe isu makadebona. Ngiphe isu mmeli wasenkantolo." Emva kwalawo mazwi lawo mehlo ayebukhali aqala futhi ukuzika esizibeni sezinyembezi ezaphetha ngokuchichima zigeleze ebusweni zize ziyophelela lapho kwakuphelele khona ezakuqala. esitsheni sobisi. Wajamela phakathi obisini sengathi impendulo wayeyilindele khona. Wajama, wajama, wajama." (Dlamini, 1996: 5).

UNgenzeni ulwa impi yokuhoshula isisu, ngakolunye uhlangothi uMawisa ulwa impi yokukhululeka abe msulwa kuisu okuthiwa esakhe abe azi kamhlophe ukuthi bamsulela ngobende kodwa inyama angayidlanga. Simthola lapho esethwebule inkulamo kaNgenzeni benoKarl Hansen ethi

"Uyangithanda mina?

,

"Unomkakho futhi sewumdala kakhulu. [...]." (Dlamini, 1996: 6)

UHansen ubophele uNgenzeni ebuqilini bakhe bokuba naye azibone awumoni, lapho ethi khona:

“Ukumzwela sengathi ugcine ngakho mhlobo omuhle. Kwakumele umzwele anduba ube nje,” emkhomba esiswini ngekhanda. (Dlamini, 1996: 6)

UMawisa eseyibhobozile kuKarl Hansen eyokuthi umbambe lapho emncane ngakhona, ngemumva kokufa kukaDeborah Boskin Hansen, uDokotela Gerhardt Schütte kanye noMaria unina kaNgenzeni. Amaphoyisa asazama ukuvalela uMawisa kodwa simthola esinda ngokulambisa. Nguye lowaya eseyozibonela uNgenzeni esibhedlela naye afike amvulela isifuba sakhe ngokusoleka ekufeni kukamama wakhe. Lapho ethi:

“Mawisa, izolo ngifike ungekho [...]. Umama watholakala esitobhini sebhasi ebusuku exukuxwe ngommese waze wafa, kade ebabele lapho ngingasophinde ngazi khona”. (Dlamini, 1996: 31).

Isenzo sokufa kukaMaria yisona esasenza ukuba uMawisa afane nenyamazane efunwa yizinja ezingamaphoyisa. UHaak Stempel simthola ethi uzama ukudlisa uMawisa ngamaphayiphi kodwa uMawisa umvalela ogangeni lapho emazisa ngokuthi yena umbulali kaMaria uyamazi nezinqotho zakhe. Yikona lokho okwabangela ukuba uStempel amfune efile uMawisa ngemumva kokuba esemdlalisele nekhasele lenkulumo yaboNgenzeni noKarl Hansen. Kwamncacela uStempel ukuthi uMawisa unolwazi olugcwele ngokufa kukaMaria neziga nezigigaba zabo noKarl Hansen zokubulala abantu abangenacala.

UMawisa ubhekene nengwadla yokufunelwa amacala angawaziyo, uze uphetha ngokuzifihla ekholoswaneni ayengaziwa muntu kulo. UStempel akayekile ukucekela impilo kaMawisa phansi. Simthola esemthengela isigebengu esinguVumani ukuba simbulale, lapho ethi khona:

“Bengikugcinele ukwenza umsebenzi olula, wokungisusela isigebengu esikhathaza impilo yami. [...]” (Dlamini, 1996: 161).

Ngobuhlakani uMawisa abusetshenzisayo sithola ifelela imizamo kaStempel, lapho esezama nokumhlasele kodwa kwaba nhlanga zimuka nomoya. NoNgenzeni wasindiswa ukuya ekholeji akakwazanga ukumbulala uStempel.

4.1.2 IZIMBANGI: (UKARL HANSEN NO-HAAK STEMPEL)

Udweshu lususwa ukukhulelwa kukaNgenzeni, nokungabi nesiqiniseko kukaMawisa ukuthi singesakhe lesisu. UHansen ubophelela uNgenzeni ukuthi akathwese uMawisa ngecala elingelona elakhe ukuze yena asale eliphoyisa elethembekile. NoMawisa ulwela ukuba ahlanze igama lakhe kumbangi yakhe ngokuba abacathamele athwebule yonke inkulumo yabo eyayikanjena:

Hansen: "Naye usekubonile ukuthi unjena?"

Ngenzeni: "Kade angibona."

Hansen: "Wathi ubani umnini wesisu kuye?"

Ngenzeni: "Ngathi uMawisa oliphoyisa ePhayindane."

*"Wamoyizela uHansen wabe esethi: "Uhlakaniphile okungenani."
(Dlamini, 1996: 4)*

UMawisa esezamile ukuzikhipha kulenkinga yesisu sikaNgenzeni, sithola uHaak Stempel esembangisa ulwazi lwakhe ngokukhohlakala kwabo kokubulala abantu abanjengonkosikazi Deborah Boskin Hansen, oDokotela Gerhardt Schütt, oLaurra Schütt kanye noMaria unina kaNgenzeni Gcwabaza. UHaak Stempel usebenzisa isigebengu esinguVumani ekufuneni ukufeza imizamo yaso yokubulala uMawisa. Lapho emthenga ngemali mbumbulu ukuba amcishe sikuthola lokho ngenkathi ethi:

"Ngifuna ungigudlulele uMawisa ..." (Dlamini, 1996: 101).

Esedelile ukuthi imbangi yakhe olwazini abezishaya isifuba ukuthi ulazi yedwa, sithola esekumshikashika wokuzizingelela yena uqobo lapho badubulana kwaze kwaphela izikhali kuye wagcina ngokuhlanza ngedela athi zinyawo zami ngibelethe. Kuvela ngaloluhlobo:

“Wathuka kakhulu lapho igazi selimvala amehlo lehla lize liyokuphelela ezinyaweni seliyizimpophoma. [...]. Ingengangaye uKabuteni Stempel, wakhonza onyaweni wemba wembulula zilokhu zimtshontsha ngamazwibela amatshe ezaziwaqhuzula phansi izinhlamvu zeAK-47. [...].” (Dlamini, 1996: 169).

4.1.3. ABENZI BOKUBI/ IZIKHOHLAKALI: (UBONGANI ZUNGU, UKARL HANSEN, UDOKOTELA SCHUITT, UNKOSENYE, NO-HAAK STEMPEL)

Izinhliziyi zalabalingiswa zigcwele inkohlakalo, abamcabangeli omunye umuntu bazifuna benelise imizwa yabo kufezeke namaphupho abo kuphela.

UBongani Zungu ukhombisa ukukhohlakala okukhulu lapho elelesa, egcweleza uNgenzeni Gcwabaza eseyingane eneminyaka eyishumi nanye kuphela. Aphinde abalekele icala lakhe lisulelwe uQhuma Sompisi. Noma uMawisa esemhlubela udlubu ekhasini ngokulelesa ingane kwakhe uphika uma ngentaba lapho ethi khona:

“Angazani-ke naleyo nto oyishoyo!” ebhikisha ebheja amehlo eba luhlaza uBhejane. “...Yayineminyaka elishumi nanye ...Wafunwa phansi phezulu kuyo yonke iClermont neMvuzane, awutholakalanga ...” (Dlamini, 1996: 53).

Esekwenzile okubi uBhejane kuNgenzeni akugcinanga lapho noKarl Hansen simthola esemshiya nomyocu angazanga ukuthi uyowupholiswa ubani uNgenzeni wokumkhulelisa, aphinde amcindezele ekutheni angalokothi athi ingane azoyizala ingeyakhe ngoba yena ufuna ukuhlala emsulwa. UKarl Hansen uyisikhohlakali esinonya nesingenanembeza, esithi lapho sifuna ubumsulwa sibone kungcono ukuba sibulale, ukuze singabanjwa sijeziwe,

ushoshozela uNgenzeni ukuthi akabulale ingane angakayizali ukuze kungaveli ukuthi naye ungumhlukumezi nomlelesi kaNgenzeni lapho ethi:

“Hushula into lena kuphele ngeswayi.” (Dlamini, 1996:3).

Simthola nangemva kokuba umkakhe esemazisile ukuthi kanti nguyena okhulelise uNgenzeni lapho ambhalela incwadi ethi:

“Nguwe ngempela Karl ocekele phansi ingane, uNgenzeni? D. H.” (Dlamini, B. 1996 :19).

Ulwazi lwakhe yilo kanye elamholela ekubulaweni uHansen, uDeborah Boskin Hansen. Kungakapholi maseko ebulele uHansen usecela uDokotela Schütt ukuba athi gqi kuye, kanti naye usezomhlinzela ezibini ngokungathembeki kwakhe kuye. USchütt noma ethi uzama ukucasha ngesithupha sithola uHansen emgulela amagula lapho ethi :

“Iphuzu lokuthi siyizikhohlali zamadoda amadala ahloniphekile emphakathini asebenzisa usizi lwezimpofana ukujabulisa imizwa yawo.” (Dlamini, 1996: 14)

UDokotela uzama ukuzibonakalisa emsulwa kuHansen lapho ethi:

“Ngicela ukubazi labo bantu Karl. Akufanele silimaze abantu abamsulwa. (Dlamini, 1996:17)

UHansen umvezela ubuyena nenkohlalo yakhe lapho ethi:

“Uyalithanda igama lobumsulwa, wazini ngalo? Labaya bantu obagqibe esivandeni sakho sezimbali ngabe bangubufakazi bobumsulwa nobuqotho, Dokotela? Gawula ubheke!” (Dlamini, 1996: 17).

Nanoma uDokotela esezama ukuzikhalela kuHansen lapho esebona ukuthi ngazuthi selithanda ukugaya ngomunye umhlathi lapho ethi:

"Ngilejwayele uma ngihlinza iziguli noma ngizibelethisa." (Dlamini, 1996: 15).

UHansen yena sithola esegeqa amagula ewuka lapho ethi:

"Izidumbu uzejwayele nazo? Ukwejwayele nokuzigqiba ezivandeni zezimbali?" [...]. Wathi :Ngiyazi ukuthi ukugqiba izidumbu ngumsebenzi wabangcwabi kodwa phansi kwezimo eziluhlwempu njengalesi, odokotela benza wona kanye umsebenzi wabangwabi." (Dlamini, 1996: 15).

UHansen esemtshale ezikabhoqwe uSchütt ngokukhohlakala kwakhe akagcini lapho simthola esemholela lapho kuzoba ukuphela kwempilo yakhe khona, ekameleni likaDeborah Boskin Hansen athi abasale sebephelelisa uthando lwabo okokugcina lapho ethi :

"Siqabule isithandwa sakho gedl'eyihlekisa ndini. Yiso-ke lesa." (Dlamini, 1996: 22).

UHansen eseyifezile injongo yakhe yokubulala uSchütt ngoshevu ayewufake esidunjini sikaDeborah. Useshiya uMaria unina kaNgenzeni ukuba azifake emasakeni bayozishisa ehlathini lezizidumbu ukuze ukukhohlakala kwakhe kungabonakali. Akaneliseki lombulali onguHansen, nguye lowaya eseshayela uHaak Stempel ucingo ngemumva kokuba esebulele uLaura Schütt, sekamlayela ukuba agudluze noMaria ngoba esazi izimfihlo zabo. Nangempela kutholakala uMarian esefile, lapho kuvela ngaloluhlobo

"Mawisa, izolo ngifike ungekho endlini yakho, ungaziwa muntu lapho ukhona; umama watholakala esitobhini sebhasi ebusuku exukuxwe ngommese waze wafa,kade ebabele lapho ngingasophinde ngazi khona." (Dlamini, 1996: 31).

Asakufezile okuyizifiso zikaHansen uStempel simthola eseveza obala okwakhe ukukhohlakala, lapho eqala ngaye umhlobo wakhe embulala.

Usevalela uNgenzeni ndawana thize lapho ayesemthengele uVumani ukuba ambulalele ngemumva kokuba esebulele uMawisa, lapho ethi khona:

“Ngifuna ungigudluzele uMawisa ...” (Dlamini, 1996: 101)

Uphinde aqhube athi uHaak Stempel:

“Kukhona nentombazana engiyobuye ngikuchazele ngayo ngesikhathi esifanele, uma nayo seyiwenzile umsebenzi engiyigcinele wona, okofanele uyisuse...” (Dlamini, 1996: 102).

UHaak Stempel usebhadama oNkosenye nabangani bakhe begqekeza esikoleni, ngebhadi uNtemi adubuleke ophe kakhulu uNkosenye ngokucabangela yena yedwa simthola esedubula ebulala uNtemi ukuze bona noVumani bangabanjwa ngenxa yakhe lapho ethi kuVumani

“Ngimbulele uNtemi, ubezosibambisa. Asibaleke sisenethuba, (Dlamini, 1996: 94).

UStempel esebabambile oNkosenye noVumani simthola esebulala uNkosenye, ngemumva kokuba ale ukwenza intando yakhe. Sithola uVumani eselalela uHaak futhi efisa ukumsiza ekungcoleni kwakhe kokubulala uMawisa. Kodwa amasu kaMawisa azishabalalisa zonke izifiso zakhe, ngemumva kokuba emthumbile wayofuna ulwazi ngoStempel. Sithola uStempel ebabhaqa okwenza angasamethembi uVumani naye simthola esebulala ngaloluhlobo:

“Khsss ... sa! vang hom sersant Blue Jaguar!” “[...]” (Dlamini, 1996: 162-163).

Ngendlela ayekhohlakele ngayo uHaak Stempel simthola ekhalela ukufa kwenja enguBlue Jaguar kunokufa kukaVumani, sikuthola kubekwe ngalendlela

“Ejulukile, ekhefuzela kakhulu uKabuteni Haak Stempel wema eceleni kwesipolo sesitimela lapho ubuchopho bukaVumani noBlue Jaguar,inja, babuqala khona ukuchaphazeleka, wakhapha iduku wazesula izinyembezi ezazikhihliza emehlweni, ekhalela uSayitsheni uBlue Jaguar.” (Dlamini, 1996: 163)

Ziyima emthumeni kuphela namaqinga kuStempel lapho esebhekene noMawisa bekhombisana ubuchwepheshe kwezokukhohlakala. Bayagadlana ngezikhali zabo kuze kuba kuncane indawo, bakhombisana ulwazi olungcono omunye komunye lapho babeme ekutheni kogcina bani kufa abantu abanengi lapho kujahwa lezazi kuza kuba sekufeni kwabo nabo.

4.1.4. ABALAMULI :(INGXENYE YESIGIDI, AMAPHOYISA NOKUFA)

Impi eyayiphakathi kukaMawisa nezimbangi zakhe oHaak Stempel noKarl Hansen, yokwazi ngokufa kwabantu ababengenacala yayizolanyulwa ikwata lesigidi samarandi okwakumele basinikeze uMawisa, Kodwa Ngokuqinisa amakhanda kwalezimbangi zikaMawisa yikona okwaqhubekisela phambili impi yangalamuleka lapho beqophisana ngamazwi kanjena:

“E ... ungakhohlwa: uhhafu wesigidi samarandi inani lokuthula kwami. [...].” (Dlamini, 1996: 46).

Ukuba uHaak Stempel unikeza umaMawisa imvalamlomo ngolwazi lakhe ngokufa kukaMaria, nezimfihlo zabo noKarl Hansen babengasoze bagadulisane badlane nezithende kukokonke ababekwenza, kuze kufe nabantu abanjengoNkosenye, noVumani nalaba ababeshayiswa izimoto kugijinyiswana. UMawisa esemazisile ngemvalamlomo uHaak Stempel simthola eba manqikanqika lapho ethi khona:

“Mawisa, ngingaphumelela ukukunika ikwata lesigidi samarandi...” (Dlamini, 1996: 46).

UMawisa uwotha ubomvu lapho esemkhiphela ulwazi analo ngemali umngani wakhe uKarl Hansen anayo, umcindezela nokuthi mabavumelane ngengxenye yesigidi lapho ethi:

“Unayo uHansen umngani wakho leyo mali.” (Dlamini, 1996: 47).

“Sivumelana ngenxenye yesigidi samarandi kwaphela. Uphakamise izinyawo ilunge leyo mali ngokushesha kungenjalo nantu uthuthu emva kwakho ... emva kwenu.” (Dlamini, 1996 : 47).

UMawisa esezame konke okusemandleni akhe ukulamula lempi yezazi zomthetho ezikhohlakela. Sithola yonke imizamo yakhe iba inhlanga zimuka nomoya, kuze kugaxela abanye osigaxamabhande. Amaphoyisa nawo siwathola ezithela inyanda, lapho ezama ukubamba izelelesi ezazibulala abantu abanjengoHansen, Dokotele Schütt, Maria, Laurah nezazithumbe uNgenzeni isiguli esibhedlela. Imizamo yamaphoyisa siyithola iphelela phansi okwezithukuthuku zenja, lapho agcina engabambanga muntu kodwa eshaya indesheni kuzigilamkhuba okokugcina sezisendlini yazo yomphumlele wafuthi, nasi isibonelo siyalandela

“Lavusa ikhanda iphoyisa, lasuka lathatha amanyathelo amade liqonde elibeni elisha. Lafike lema lathi thwi. [...]” Liqeda lokho, ngesizotha esikhulu labe selibeka isixha sezimbali phezu kwelibaba likaMawisa. Laphakama. Lahlehla. Lema. Lashaya indesheni; laphenduka labuyela emotweni yalo. Laagibela, yaduma yathathwa yinto.” (Dlamini, 1996: 193).

Ukufa kwezigilamkhuba sikuthola kuyiko okwaba umlamuli wempi eyayiphakathi kukaMawisa nezimbangi zakhe. Kwakungasekho owayezoboshwa ajeziselwe isono sakhe, futhi aziphendulele noma azilwelwe, isiqiniseko nasi

“Kasenakuphendula lutho emhlabeni ...” (Dlamini, 1996: 193).

4.1.5. ABALINGISWA NGOKUPHAWULWA

Abalingiswa baphawulwe esikhathi senkohlakalo nokulahlekelwa unembeza kusizwe sonke ku-Isidleke Samanqe. Lapho abamhlophe bengafuni ukuvumela ukuhlakanipha komuntu ompisholo kubonakale kanye nolwazi analo. UHaak Stempel esezwile ukuthi uMawisa unolwazi olungakanani ngemikhuba yabo benoHansen, ufuna ukumudla amfele uze uyamfungela lapho ethi

“Hhayi, akuswelekile ukuba ungaze uphuphe lawo maphupho, imali oyigolombayo uzoyithola ...” washaya isikhwehlela wabuye waqhubeka wathi, “kodwa ngenye imini size singahlangani okhalweni lwezimpungushe, ubohlala uhlome wagqiba.” (Dlamini, 1996: 46).

Nangesikhathi esesolile uStempel ukuthi uMawisa noVumani sebehlangene ngaye, bafuna ukumhlinzela ezibini. Ubona kungcono abulale uVumani ukuze angadaluleki, lapho ethi:

“Bengikugcinele ukwenza umsebenzi olula, wokungisusela isigebengu esikhathaza impilo yami. [...]” Uzigwaze ngowakho. Buphelile ubuhlobo.” (Dlamini, 1996: 161).

UStempel noma uVumani esethi umsabisa ngokuthi uyawazi amahlazo nokukhohlakala kokungabi nonembeza nazwelo lapho ethi kuye

“Nami-ke uzongibulala njengoMaria? NjengoHansen? nanjengoNkosenye umngani wami omkhulu? Kulungile Kabuteni Haak Stempel, ngibulale, nawe luyokubhadama usuku lokufa ngalemikhuba yakho. [...]” (Dlamini, 1996: 161-162).

Ukungabi nanembeza nokukhohlakala kwabantu kulenovelu kubonakala ngokufa kwabantu abaningi babe behlukunyezwa besatshiswa nangamalungelo olwazi lwabo.

4.1.6. ABALINGISWA NGOKUBHANQWA

UKarl Hansen, uHaakStempel uDokotela Schütt sibathola bebambisene kubobonke ububi ababenzayo. Nanoma sebelifulathele elakwamhlaba oHansen noSchütt sithola uStempel eqhubeka nokubulala kuze kulamula isiqandisi avalelwa uMawisa kuso wafela phakathi kwaso. UKarl Hansen utshela uDokotela Schütt ngobambiswano analo noStempel lapho ethi khona:

“Gerhardt, indaba enhle eyokuthi uKabuteni Haak Stempel ophethe isiteshi samaphoyisa ePhayindane uzimisele ukusiza uma sinengxaki.”
(Dlamini, 1996: 16).

Nanoma wayengakhohle kahle ukuthi ngempela naye ubhanqene nabo kulemikhuba,uma ebuza athi

“Uyalethemba iphoyisa?” (Dlamini, 1996: 16).

Wabhema wakhohle lapho uHansen emcacisela kahle ukuthi uHaak Stempel umlalela kukokonke athi makakwenze, ukuveza ngaloluhlobo

“Leli liyisimaku sami.” (Dlamini, 1996: 16).

Kwahlala obala njengempahla yembuzi kuSchütt ukuthi ababhanqene bobabili kodwa kukhona nowesithathu onguHaak Stempel.

4.1.7. ABALINGISWA NGOKUBALULEKA KWABO

Labalingiswa kusuke kuyibo ababe isisusa sokubhalwa kwenoveli ngezigameko abazifumana bekuzona. Bayaye babe khona kwasekuqaleni kwendaba kuze kube sekugcineni. Kwamanye amanoveli kuba abammeleli kuphela, kodwa ku-Itshwele Lempangele sithola umbhali edidiyele kwaba abammeleli abenzi bokubi kanye nezimbangi okuyilaba uMawisa, uNgenzeni, uBongani Zungu, uHaak Stempe, kanye noPhansikwetshe

benoMashwayibana. Njengabalingiswa ababalulekile baye badlala indima ebalulekile ukuthuthukisa izigameko kulenoveli ethi Isidleke Samanqe.

4.2. UKUVEZWA KWABALINGISWA KU-ISIDLEKE SAMANQE

Njengakwamanye amanoveli, naku-Isidleke Samanqe abalingiswa bavezwe ngezindlela ezahlukene okuyilezi amagama, imicabango, inkulumbo-mpendulwano, ukuvezwa komlingiswa ephindaphinda ekwenzeni okuthile kanye nokuziveza komlingiswa lapho ekhuluma. Ngizokwenaba ngokuzitomula kunoveli yethu ngemumva kokuba sengicacisile ngomehluko oba phakathi kwazo lapho ngizichaza.

4.2.1. BAYAVEZWA NGAMAGAMA

Igama umlingiswa ayaye anikezwe lona kuba yilo elimvezayo libe lingayekile ukumlandela ezenzweni zakhe. UMawisa simthola ewisa umuzi kamama wakhe ngemumva kokuba uPhansikwetshe esezame ukumenzela wonke amasiko kodwa kuvele kube nhlengazimuka nomoya nje. Ngokuba ivezandlebe kwakhe sithola okaMashwayibana ephelelwa umuzi eba umhambuma impilo yakhe yonke.

“Sukuma mfazi omubi ubophe uphume uphele kulo muzi kaBabanango, ulidungamuzi!” [...].” (Dlamini, 1996: ix).

Aligcini lapho igama likaMawisa, noma eseyiphoyisa ushibilikiswa ukusaba uHansen ngesisu okwakuthiwa esakhe esasikhulelwe uNgenzeni Gcwabaza, uze uyawa ekubeni iphoyisa uncamela ukuyoba isigilamkhuba impilo yakhe yonke.

Esezidelila wawela ebuguluveni, simthola kulobobuguluva bakhe ewisa izakhiwo zaboNgenzeni noKarl Hansen zokumsulela ngesisu angasazi uze ushabalalisa namathemba kaHaak Stempel okuba usozimali impilo yakhe yonke. Lapho emphishaphisha ngokubulala kwakhe izikhulu zaseKloof kanye

noMaria unina kaNgenzeni. Lawa kanjalo ithemba lomnotho kaStempel, liwisa uMawisa Mkhwanazi.

NoNgenzeni simthola igama lakhe limnamathela, ngoba lapho sifunda ngaye sithola kuba nemibuzo ethi ingabe uNgenzeni wenzani ngoba ehlelwa izigigaba, nezigameko ezingalelohlobo. Ebuncaneni bakhe uvelelwa ishwa lokuleleswa ahlukunyezwa ngokocansi azithole esephelelwe ubuntombi nobungane bakhe lapho ethi :

“Wayengasenabuntwana; wayengasenabuntombi ...” (Dlamini, 1996: 6).

Wayenombuzo impilo yakhe yonke owokuthi wenzani emhlabeni ukuze izinto zakhe zingafani nezabanye abantu ayezithila ephila nabo.

4.2.2 UKUVEZWA KWABALINGISWA NGEMICABANGO

Kulendlela yokuvezwa kwabalingiswa kusuke kunenkinga ephithana ekhanda lomlingiswa, lapho ecabanga ngento engahle yenzeke. Uba nemibuzo ebhekana naye ngqo. Kuyaye kungabikho ozomxazululisa lengqikithi esuke iphithana ekhanda lakhe.

Sithola uStempel eba nemicabango eminingi ekhanda lakhe, lapho ayecabanga ukuthi ngokujeziswa kukaMawisa uzovuka emaqandeni. Wayecabanga ukuthi lokho kuzoba isisombululo sengxaki yokukhohlakala kwabo lapho ethi

“... Uma umsebenzi umphelela kanjena, uzophaphama emaqandeni uMawisa: kucabanga uKabuteni. Ngaphandle uma ...” (Dlamini, 1996: 40).

Nangemumva kokuba othisha uNtuli beshiye uthisha uZungu esibhedlela, kwakuphithana ezingondweni zabo umcabango wokuthi kazi

“Uthisha wemathemathiki uyophuma esibhedlela esakwazi yini ukuxazulula isibalo esithi $4a + 16ab - 24b / a - 2b + 2$. (Dlamini, 1996: 60).

Isixazilulo sasiyophuma kumpendulo umuntu ngamunye ayezozakhela yona kowakhe umqondo, ayezoyithemba ukuthi iliqiniso, kungekho muntu owayezomxazululisa, amnike nempendulo okuyiyonayona.

4.2.3. UKUVEZWA NGAMAZWI ABANYE ABALINGISWA BEPHAWULA IZENZO ZABO

UNgenzeni uvezwa abanye abalingiswa ngezenzo nangokuziphatha kwakhe, lapho bemchaza ukuthi wayesenjengomuntu owayefana nowayekhohlakele ngemva kokwehlelwa ukudlwengulwa eseyingane, waphucwa ubungane kanye nobuntombi bakhe, lokho kuvezwa ngaloluhlobo

“Nakuba wayesemncane, wayesekhombisan inhliziyi elukhuni ebamba amagqubu. [...]” (Dlamini, 1996: 8-9).

Akugcini lapho, ngoba kuyaqhubeka aphinde avezwe njengomlingiswa onenhliziyi elukhuni, ezibona engasafanele ukuphila nabanye abantu. Wayezithola impilo yakhe ingesenamumva namphambili, esebona ukufa kumfanele lokho wayekubonakalisa kanje

“Inhliziyi yakhe yabe isiyitshe, ilukhuni yesabeka. Engenasihe kubantu nakuye uqobo. Wayebonakala esethe bhade isandla ensimbini yesitofu eyabe ibomvu tebhu [...]” (Dlamini, 1996: 9).

Ngakolunye uhlangothi uKarl Hansen akayekile ukuveza uDokotela Schütt njengomlingiswa okhohlakele lapho ethi kuye

“Uyalithanda igama lobumsulwa, wazini ngalo? Labaya bantu obagqibe esivandeni sakho sezimbali ngabe bangubufakazi bobumsulwa nobuqotho, Dokotela? Gawula ubheka!” (Dlamini, 1996: 17).

Ngemumva kokuba esekubeke obala ukukhohlakala kwabo bobabili lapho abekuveze ngaloluhlobo kunkulumo yakhe

“Iphuzu lokuthi siyizikhohlakali zamadoda amadala ahloniphekile aemphakathini asebenzisa usizi lwempofana ukujabulisa imizwa yawo?” (Dlamini, 1996: 14).

4.2.5. UKUVEZWA KWABALINGISWA NGENKULMO MPENDULWANE

Kuloluhlobo lokuvezwa kwabalingiswa kusuke kukhuluma abalingiswa ababili, bese kuvela ukuthi umlingiswa ngamunye ungonjani. Nanoma uStempel ekhombisa udlame kuMawisa, kodwa uMawisa simthola ekhombise inhlonipho njalo nokungathatheli izinto phezulu, lapho simthola enyathela ngonyawo lonwabu:

“Wathi vumbu esihlalweni sakhe umntanomLungu amehlo angwevu esegqwalile sengathi acakwe ngomzala, wabhavumula wathi: “Lebiwa nja?” (Dlamini, 1996: 40).

UMawisa simthola kunkulumo yakhe emnene njalo okwejuba lapho ayengayekile ukuthi:

“Ngiyaxolisa Kabuteni,” kuzithayizela uMawisa ngelokuzisola. (Dlamini, 1996: 39).

Nanoma uStempel esedlobongela ukumbopha ngesidlova uMawisa, simthola uMawisa emkhulula ngesineke lapho ethi

“Uma unesiqiniseko sokungivalela khona kulungile ngivalele”. (Dlamini, 1996: 38)

Nanoma uStempel esemxapha ngenhlamba umfoka Mkhwanazi simthola ekhombisa inhlonipho lapho ethi

"Nkosi yami" (Dlamini, 1996: 40).

4.2.4. NGAMAZWI AKHE UMLINGISWA UYAZIVEZA

Sithola uHansen eziveza ubuyena kanye nomngani wakhe uDokotela Schütt lapho esebenzisa amazwi akhe ethi

"Iphuzu lokuthi siyizikhohlakali zamadoda amadala ahloniphekile emphakathini asebenzisa usizi lwezimpofana ukujabulisa imizwa yawo (Dlamini, 1996: 14).

Ukufa kwabantu abaningi kulenoveli Isidleke Samanqe babe befela ubala yikona kanye okuholela ekutheni ibe yimbangalusizi. Izimpawu zosizi nomunyu sizithola kwasekuqaleni, lapho uPhansikwetshe ebophisa okaMashwayibane umthwalo emkhomba indlela nosana olwalusancela ibele. Sihawukela uMawisa ukuthi usuyoba umhambuma nonina wakhe imihla yakhe yonke, siyafisa ukumsiza kodwa sibe singekwazi ngenxa yokuthi umbhalo esiwufundayo. Zonke izinhlobo zabalingiswa eziba kuTragedi sizifumana zinjengoba zinjalo ku Isidleke Samanqe, okuyilezi ummeleli, imbangi, umenzi wokubi/umlingiswa okhohlakele, umlamuli/umqhathi, nefoyela.

ISAPHLUKO 5

ABALINGISWA KU-ITSHWELE LEMPANGELE

5.1 ISINGENISO

Itshwele Lempangele njengamanoveli angenhla nalo linabalingiswa abahlukehlukeni engizoqale ngibachaze ngaphambi kokuba ngibaveze. Nakulenoveli ngizogxila ekutheni ngibheke ukuthi ingabe kube nentuthuko nenqubekela phambili lapho kwakhiwa kuphinde kuvezwe abalingiswa noma qha

5.1.1. ABAMMELELI: (UPAUL USHANTHA NONDELEBULI)

Abammeleli yibona ababa sengxakini kwasekuqaleni kwenoveli. Bayaye bazithole behlukumezeka lapho basuke belwela amalungelo abo. Yibo abaye badle ubhedu kuzigameko abazithola sebezinqobile ekugcineni.

Ukufa komndeni kaPaul ngesikhathi esisodwa yikona okuholela lenoveli ekutheni ayifane nembangalusizini. Lapho sithola uPaul eseyintandane engenabani. Usizi olwavezwa nguPaul ebhanoyini yilona elaholela ekuhlukaneni kuka Ndelebuli noShantha. Ukuhlukumezeka komphefumulo kaNdelebuli ngenkathi ezwa isimo uPaul abhekene naso sokuba umtshingo ubethwa ubani yisona esamenza wazama ukuyovala usizi nomunye uPaul ayezithola ekulo lapho ecabanga ngomndeni wakhe.

UNdelebuli simthola ethengela uPaul amathoyizi azomlibazisa amkhiphe kusizi ayekulo, kodwa ezintandaneni sithola ephucwa amalungelo akhe okusebenzisa lawomathoyizi ngenxa yokuthi ezinye izintandane zingenawo, nasi isiqinisekiso silandela

“Kuthiwa angikutshale uthathe lempahla oyiphathele uPaul uphinde nayo emuva. [...]” (Bhengu, 1998: 25).

Umunyu owawuqhathwa uPaul lapho bezomvakashela wawucacela noma ubani owayebukela. Wayebuveza nangokukhophozela lapho bekhuluma naye, lokho sikuthola nangesikhathi uShantha emtshela lamazwi:

“Ngingunyoko ngiyakuzala! Uyindodana yami!” (Bhengu, 1998: 32).

Ukuqhatha umunyu kukaPaul yikona okwakubonisa kucace ukuthi ukolukhulu usizi, okwaholela noNdelebuli ukuba azithole esenjengoPaul lapho:

“Wayesebambelele esihlathini uNdelebuli, wasibuka lesi simo esinomunyu, waququda imihlathi, wanikina ikhanda.” (Bhengu, 1998: 32-33).

NoShantha naye wayenesifiso sokusiza uPaul avale nesikhundla sobuntandane bakhe lapho ayeseze wafunga wagomela ekutheni kasoze uPaul aba sosizini yena abe ephila adla amponjwana lapho ayeqinisekisa ukuthi:

“Wayezomenzela konke anamandla okukwenza abe nesiqiniseko sokuthi ngesikhathi ayokwedlula ngaso emhlabeni, soze athetha icala lokuthi akenzanga lutho ngoPaul nosizi lwakhe” (Bhengu, 1998: 27).

Ukuhlukunyezwa kukaPaul ezintandaneni kwakuvula obala lapho izivakashi ezazifana nabazali bakhe uShantha noNdelebuli sebevalelisa, wayekhala adlubulundele afise ukuhamba nabo. Nabo bengezingane ezikhasayo sibathola sebeludingida bebonisana ngalo lolo daba uma belucwaningisisa kanje:

“Kusho ukuthi akahleli kahle. Anginamandla okumsiza yize engicela kalusizi kangaka. Ngeke ngathula uPaul ehlupheka ngenxa yesono angasenzanga. Sengathi inkosi ingangipha amandla, engikwenzanzayo ngikwenze ngokushesha ukuze akhululeke” (Bhengu, 1998: 34).

Ngakolunye uhlangothi usizi lusiswa ubandlululo lwamasiko aphakathi kwezizwe ezinezihlanga ezahlukene. Imindeni emibili okaSalim kanye nowakaKhoza siwuthola uvukela uShantha noNdelebuli ngokuthi bangabavumeli basebenzise amalungelo abo okuthandana. Emhlanganweni owawuhlelelwe ukuba uShantha abacacisele ngalensizwa emnyama okusengathi uthandana nayo, sithola esosizini lokuhlukunyezwa abe ephendukelwe yiwowonke umuntu asondelene naye. Umunyu ayekubo basebumenza aze acabange nokuzibulala imbala. Naku okufakazela okungenhla

“Ukuba awufikanga ngabe sengizibulele manje.” (Bhengu, 1998: 65).

UShantha ubonisa ukudabukela uthando lwabo noNdelebuli olwuzoholela ekutheni uPaul aphume ebuntandaneni.

“...Ngeke ngiphinde ngimsole umuntu ozibulalayo.” (Bhengu, 1998: 66).

UNdelebuli naye simthola ephucwa amalungelo akhe ubaba wakhe lapho eshaya phansi ngonyawo ethi akusoze kwendela intokazi yeNdiya kwakhe sekungamane kwenzeke okwenzekayo nabu ubufakazi.

“Wezwa kahle uManukelana ukuthi uma ngabe uNdelebuli uhlose ukugila umkhuba emzini wakhe ngoba egabe ngokufundiswa, fuseg! kungamane kubanjwane ngezandla! Babengahlala kanjani neNdiya? Bona omakhelwano babengathini uma kuzwakala ukuthi umlobokazi wakwaKhoza iNdiy?” (Bhengu, 1998: 71).

UNdelebuli simthola kungumlingiswa oqukayo lapho ebona ukuthi izinto zimabhekedwana sithola ezama ukubonisa ubaba wakhe ukuthi uyalthanda iNdiya futhi kasoze ahlukani naye, kepha uManukelana ukhwela phezu kwentaba akaguquki ekutheni akalifuni iNdiya kwakhe, uze uyafunga uthi liyongena efile.

“Ayikho into engingayikhuluma nawe Ndelebuli.[...]. Uyangizwa? Uyangizwa Ndelebuli? umuzwa kahle uSonqisha mfana wami? Cinana uma ucinana anginamsebenzi.” (Bhengu, 1998: 73).

UNdelebuli ngokubona ukuthi bazogcine bebambene ngezihluthu noyise ngemva kokuba esemxaphele wabona kungcono amabombo awabhekise eMntuba koyisemkhulu ayozizwela yena amanzi ngobhoko. Nakuba sekunjalo uSonqisha akazange amukele ukuthi uhlukumeza futhi agqilaze indodana yahke lapho ethi:

“Ngamanye amagama ubona ukuthi yena akayise walutho, okuyibona bangalukhuluma kangcono udaba lwakhe neNdiya oyise baseMtuba? Wayengazinquma uma ethanda, lalingasoze langena iNdiya emzini wakhe. Wayeyombulala ambe igodi amngcwabe, anduba agcagcelwe yintombi yeNdiya.” (Bhengu, 1998: 90).

5.1.2. IZIMBANGI: (AMASIKO NGOKWEHLUKAHLUKANA, USONQISHA, UMNDENI WAKWA-NAICKER)

Udweshu lusiswa ukungahambisani kwamasiko nezinkolelo zalemindeni ehlukene ngokobuhlanga kanye nalabalingiswa abangenhla, yibona kanye ababangisa abalingiswa abasemqoka amalungelo abo, babe begcizelela nobandlululo phakathi kwezinhlanga ezahlukenene kanye nokungqubuzana kwezinyanya, lapho uSonqisha ethi:

“Hawu uthini uNdelebuli madoda? Niyangizwisa nje?”

“Uyalwa impela. Akahleki akathi nsi. Ufunga abalele, uthi soze langena iNdiya emzini wakhe esaphila.” (Bhengu, 1998: 92).

Nakuba uSonqisha esecacelwe kahle ukuthi nabafowabo bayayicitha imizamo yakhe yokubangisa uNdelebuli isithandwa sakhe, kodwa yena uphetha ngelokuthi soze lagcagcela kwakhe iNdiya. Nangempela imizamo

yabafowabo nomkakhe yagcine ingawuguqulanga umqondo wakhe, kwaze kwaba ukuthi bazishadela enkantolo hayi kwaManukelana. Nabu ubufakazi:

“Ngaphakathi wayebambelele kwelokuthi soze langena iNdiya emzini wakhe kuthiwe lizogana uNdelebuli. Laba abakhuluma kanje, [...]. (Bhengu, 1998: 78).

Nangempela kwacacela noma ubani ukuthi uSonqisha umlingiswa ongaguqulwa izinkulumo zabantu kodwa into asayishilo ayishintshwa omunye umuntu, kwavela obala ukuthi ungumlingiswa oyisicaba ngoba oNdelebuli abakwazanga ukuhlala noyise kodwa bazithengela owabo umuzi neNdiya lakhe.

Nomdeni kaShantha ngakolunye uhlangothi wawungazibekile phansi, lapho wawushikashika indodakazi yawo ngokuphambana nenkolelo yakubo. Ugogo kaShantha ushikashika umzukulu wakhe ngokuziphatha kabi lapho ethi:

“Ngizwe kuthiwa usuyisidwedwe sokwesulela abantu abamnyama izinyawo! Ngisanda kukutshela ngomthetho wenkolo yalapha ekhaya, ngakweluleka ukuba uhambe phezu kwezimiso zayo! uke wakwenza lokho? Angithi ngithe ngikhuluma wabe ungibuka ubuphukuphuku? Angithi kunjalo Shantha?” (Bhengu. 1998:52).

UBobby emhlanganweni owawubanjelwe uShantha ufunga uyagomela ekutheni kunokuba uShantha agane uNdelebuli sekungamane kukhulunywe eyokuthi kuhlaselwe lomfokazi abulawe. Yena Bobby uzomane akhokhele umuntu ongavuma ukwenza lomsebenzi wokugudluza uNdelebuli. Ngemumva kokuba asakhulume lamazwi:

“Kuthe uma ngizwa lendaba kwathi angithathe isibhamu, ngimzingele ngize ngimthole lo muntu, ngimhlabe nge 9 milimitha. Namanje awukasuki lowo mcabango ekhanda lami. [...]. Zimthathe zimphumuze!” (Bhengu, 1998: 55).

Ngemumva kwamazwi kaBobby umndeni wonke wawusubitoza ubangisa uShantha isithandwa sakhe. Wonke umuntu endlini wayesebonakala ukuthi lapho angathola khona uNdelebuli angamudla amfele. Wawufunga ugomela ekutheni ungamane uzimbandakanye noBobby ekuthungatheni uNdelebuli uze umbulale, kuphela nje uma engazuzwanga uShantha. Nasi isiqiniseko:

“Kwase kuthukuthele ngisho izihlobo ezibuqamama ngokozalo, zisho ukuthi uma ngabe lo muntu omnyama uyaqhubeka nokudlala ngengane, zazingeke zasonga izandla, zaziyelekelela emkhankasweni wokubulawa kwakhe.” (Bhengu, 1998: 63).

5.1.3. ABENZI BOKUBI: (UMNDENI KASALIM NOBOBBY)

UBobby nomndeni kaSalim ukhombisa unya nenkohlakalo lapho wenza isu lokuba uNdelebuli asiwe kwagoqanyawo. Ngemumva kokuba sowuhlukumeze uShantha naye owayesecabanga ukuzibulala, ngemumva kokuba esebone kahle ukuthi isithandwa sakhe asifunwa muntu emndenini:

“Kwase kuyibhayisikobho endlini lapho kwakukhulunywa udaba kaShantha noNdelebul. Kwase kuthukuthele ngisho izihlobo ezibuqama ngokozalo, zisho ukuthi uma ngabe lo muntu omnyama uyaqhubeka nokudlala ngengane, zazingeke zasonga izandla, zaziyelekelela emkhankasweni wokubulawa kwakhe.” (Bhengu, 1998: 63).

UBobby simthola esefuna ukuba noSalim uyise kaShantha abe mdibi munye nabo. Lapho athi makaveze owakhe umbono, ngeshwa akabubekanga obala ububi bakhe kodwa waphetha ngokuthi:

“Ngiyolibukelwa ubani izwe uma ingaphumelela indaba kaShantha nalo muntu?” (Bhengu, 1998: 64).

Lamazwi enza umndeni wabubula ngoba uma uwabhekisisa ayequkethe lukhulu.

5.1.4. ABALAMULI: (UGOGO KASHANTHA, MAMA KANDELEBULI KANYE NOBABA BASEMTUBA)

Ugogo kaShantha nomama kaNdelebuli bangabalingiswa abayindilinga. Benzisa okwabantu abaphilayo ngoba babheka isimo ukuthi simi kanjani. Uma bebona ukuthi seligaya ngomunye umhlathi bayashintsha bazame ukulungisa lapho konakala khona. UBobby lapho esethi ufaka umndeni umoya wokugudlula uNdelebuli ukuze angamzuzi uShantha. Sizwa ugogo eseqhamuka ngenye indlela ethi:

“Ukuba izalwa uwe le ngane Bobby ngabe awukhulumi kangaka. Ukuba iphuma okhalweni lwakho le ngane ngabe awuyiphathi eyesibhamu neyokuthenga ababulali ngezigidigidi zemali ukuba bagcweleze isoka layo. Nx! Unginyanyisa kabi wena ngokuthanda ukuzenza muhle.” (Bhengu, 1998: 63-64).

NoMaMzimela uma esebona ukuthi uSonqisha usefuna ukudla umuntu ephila ngendaba yeNdiya likaNdelebuli, simuzwa esezama isixazilulo sempi lapho ethi:

“Bekunani uyobikela oKhoza baseMtuba, uzwe ukuthi bathini yise kaNdelebuli?” (Bhengu, 1998: 72).

Imizamo kamaMzimela yaba mihle ngoba ikhehla lakhe lawenza, noma ngabe labe selibathuke ngezinhamba benoNdelebuli kodwa lagcina khona eMtuba ukuyobikela oKhoza abadala. Ayilamulekanga impi njengokwakulindelwe okaMzimela kodwa uSonqisha wazivalela adla ngawo kwaze kwaba sekugcineni

UNdelebuli nje owazihlupha ngokuziyela ayoziwela koyisemkhulu ngesifiso sakhe sokushada neNdiya. Inkinga yakhe yalamuleka lapho ezwa ukuthi

yayingekho nencane inkinga ngoba kwakungaqali ngaye ukushada iNdiya lapho bethi:

“Uyadakwa uSonqisha.Nx! [...]. Simtshela ukuthi kuyobe akuqali ngawe ukuba insizwa emnyama iganwe yiNdiya.” (Bhengu, 1998: 92).

5.1.5. ABALINGISWA NGOKUPHAWULWA

Ku Itshwele Lempangele abalingiswa baphawulwe ngesikhathi sobandlululo ngokwamasiko kanye nezinkolelo. Lapha izizwe ezahlukene ngokwebala zingavumelani ukuganiselana ngenxa yokungqubuzana kwenkolo namasiko. Intsha ababezifumana beyikhulisa ngemfundo ephakeme yayilwela ushintsho izabalazela ubunye esizweni sonke, ifuna amalungelo ayo amukeleke ukuze kube noshintsho ezweni. Ugogo kaShantha ukuveza ngaloluhlobo:

“Ngisanda kukutshela ngomthetho wenkolo yalapha ekhaya, Ngakweluleka ukuba uhambe phezu kwezimiso zayo! Uke wakwenza lokho? Angithi ngithe ngikhuluma wabe ungibuka ubuphukuphuku? Angithi kunjalo Shantha?” (Bhengu, 1998: 52).

USonqisha kuNdelebuli akazibekile phansi ngokuhlonishwa kwezinyanya, nanokuthi kumele zingadelelwa noma isikanjani, lapho ethi kokaMzimela:

“Uyamuzwa ukuthi uthini lo? Uyabona ukuthi akagcini ngokwedelela mina, uze edlule ayogasela idlozi elikhulu lalapha ekhaya? Uyabona ukuthi usiqhatha nezinyanya ufuna sishe nomuzi sibhubhe siphele?” (Bhengu, 1998: 72).

5.1.6. ABALINGISWA NGOKUBHANQWA

Sithola uShantha noNdelebuli bemunye kuyoyonke into abayenzayo. Osizini lukaPaul babambisene, empini yothando lwabo bayisinkonkothela esasingahlukaniswa muntu kuze kuba sekwakheni umuzi wabo bemunye. Ubuhlungu obukuShantha ngoPaul buyazwela nakuNdelebuli kanjena:

“Intombi yeNdiya, ikhalela umfanyana weBhunu owafelwa uyise qede kuthinteka imizwa yami ngiyinsizwa kaSonqisha. Ichaza ukuthini le nto?” (Bhengu, 1998: 19).

UNdelebuli uvulele uShantha izandla zombili ukuba babambisane enkingeni yothando lwabo ukuze bahlale bemunye njalo lapho ethi:

“Mntakwethu, inkinga yakho inkinga yami. Ungakhohlwa ukuthi nxa inkinga ihlanganyelwa abantu abathandanayo, luyancipha ulaka lwayo. Ngokunjalo nxa intokozo ihlanganyelwe abantu abathandanayo, buyanda ubumnandi bayo.” (Bhengu, 1998: 66).

Nanoma sebesendlini yabo abasebeyithengile sibathola bahlala bebambene ngezandla kuko konke abakwenzayo

“Babebambene ngezandla, bengajahe kuqabulana nakuphululana ngoba isikhathi sonke kwabe kungesabo.” (Bhengu, 1998: 103).

5.1.7. ABALINGISWA NGOKUBALULEKA KWABO

Kusuke kubhekiswe kubalingiswa abadlala indima enkulu embhalweni. Lapho isisusa sokubhaliwe kube yibo, baqhubekise izigameko ngokudlala indima ethile ekwenzeni inqubekela phambili yezenzeko kuze kube sekugcineni. Kulenoveli yethu abalingiswa abadla ubhedu yilaba uShantha, uPaul kanye noNdelebuli. Badlala indima ebalulekile njengoba nabo bebalulekile.

5.2. UKUVEZWA KWABALINGISWA KU-ITSHWELE LEMPANGELE

Abalingiswa bavezwe ngezindlela ezahlukene kulenoveli okuyilezi imicabango yabo, izenzo zabo, ngokusebenzisa amazwi omunye umlingiswa, ngenkulumo-mpendulwano, ngokuveza umlingiswa ephindelela ekwenzeni okuthile kanye nokuziveza komlingiswa lapho ekhuluma. Ngizocacisa

umehluko oba phakathi kwalezindlela zokuvezwa kwabalingiswa bese ngicacisa ngokuzitomula enovelini yethu.

5.2.1. UKUVEZWA KWABALINGISWA NGEMICABANGO

Lapha umlingiswa usuke exazulula inkinga esuke iphithana ekhanda lakhe, imshukashuka eyedwa engezukuba namxazululisi ngaphandle koqobo lwakhe. Ngemumva kwengxaki yakhe ubuye azitholele yena isixazilulo. Sithola uNdelebuli ngemumva kokuba esecabange wancama ukuthi uzoyithola kanjani indlela yokuphinde axhumane noPaul noShantha. Ekugcineni wuye osozitholela indlela yokufowuna. Nasi isibonelo:

“Sekucishe kwaphela inyanga emva kwesigameko sasebhanoyini, wadlondlobala umcabango wokubathungatha. [...]. Engazelele wathi pheshe umcabango wokushayela ucingo emabhanoyini, athungathe umkhondo wabo ngokusebenzisa imininingwane [...].” (Bhengu, 1998: 23)

Nakuba uNdelebuli wayengazi ukuthi lomcabango wakhe wawugqugquzelwa yini, nokuthi lelo phupho lakhe liyofezeka kanjani. Kodwa ekugcineni simthola eseshayela ucingo ezintandaneni, wacela ukuzobona uPaul. Kwabe njalo ukuxazululeka kwenkinga eyayingamniki ukuphumula umzuzu nomzuzu emphefumulweni wakhe.

5.2.2. NGAMAZWI ABANYE ABALINGISWA BEPHAWULA IZENZO ZABO.

Kulendlela yokuvezwa kwabalini swa umbhali usuke esebenzisa omunye umlingiswa, lapho eveza omunye ngezenzo nangokuziphatha kwakhe ukuthi ungumlingiswa onjani. Nasi isibonelo lapho uShantha eveza uNdelebuli kugogo wakhe:

“Cha akasiye. Yize kunjalo uyakholwa, uhamba isonto, uyathandaza, ulungile unesihe unobubele.” (Bhengu, 1998: 53).

Umdlwenga kugogo wehliswa amazwi kaShantha okubeka uNdelebuli ebuhleni ephindelela. Nanoma esethi uzama ukukhononda ngokubonakala kukaShantha ekhala uma enaye , kodwa uShantha ugcizelela ngokuthi:

“Sikhuluma ngomuntu olungile nohloniphekile gogo, ongasoze ayenza into ephansi kanjalo.” (Bhengu, 1998: 54).

Amazwi kaShantha ngoNdelebuli yiwona enza ugogo waphelelwa nasozwaneni, wazidinga esesele yedwa eyicabangisisa kahle lendaba kaNdelebuli nomzukululu wakhe.

5.2.3. NGENKULUMO-MPENDULWANO BAYAVEZWA.

Kulelisu lokuvezwa kwabalingiswa umlobi uyaye asebenzise inkulumo yomlingiswa, lapho ephendulana nomunye ukuthi ungonjani. Kuyaye kuvele empendulweni yakhe umlingiswa ukuthi ungokhohlakele noma olungile na? UNdelebuli noShantha bavezwa kunkulumo mpendulwane yabo elandelayo:

UShantha: “Ukuba awufikanga ngabe sengizibulele manje.”

UNdelebuli: “Kahle kahle kahle. Umuntu ozibulalayo usuke enomona. Usuke aphule izinhliziyi zabamthandayo. Usuke ekhiphe izinyembezi emehlweni alabo abazimpilo zabo zisimeme ngenxa yakhe. Usuke ezicabangela yena, engenandaba nezithandwa zakhe.” (Bhengu, 1998: 65).

Kulenkulumo-mpendulwano yabo sithola uShantha evezwe njengomlingiswa osheshayo ukulahla amathemba, abese ethatha isinqumo esizodumaza abamathemba abo ekuye. UNdelebuli avezwe engumlingiswa owakhayo, onesihe ongasheshi avumele usathane athathe indawo enhliziyweni yakhe. Uvele engumduduzi kaShantha nomnikeza lonke uthando analo, abe futhi emthembisa nokuma naye kubobonke ubunzima angahle ahlangabezane nabo lapho ethi:

“Mntakwethu, inkinga yakho inkinga yami. Ungakhohlwa ukuthi nxa inkinga ihlanganyelwa abantu abathandanayo, luyancipha ulaka lwayo. Ng kunjalo futhi nxa intokozo ihlanganyelwe abantu abathandanayo, buyanda ubumnandi bayo.” (Bhengu, 1998: 65-66).

Kunkulumo yabo sebevela benozwelo omunye komunye, ngoba bekhathalelana, bethandana omunye engephile ngaphandle komunye.

5.2.4. NGAMAZWI AKHE UMLINGISWA LAPHO EPHINDELELA EKWENZENI OKUTHILE

Sithola uNdelebuli engahlehli ekutheni intombi yendiya ufuna igcine kwaKhoza. Kanjalo noSonqisha akaguquki ekutheni angamane afe kunokuba umlobokazi wakwakhe kube iNdiya. NoShantha kwaNaicker uthi kunokuba ahlukani nxa noNdelebuli sekungamane kuthiwe ubhubhile. Bobathathu labalingiswa ngamazwi abo bavezwe banenkani yeselesele kungekho ofuna ukukhuzwa alalele. Nazi izibonelo ngezansi:

“Wakhononda ngalokhu uSonqisha, bameqela abafowabo. Wakhala ngalokhu, bambonisa ukuthi akudingi kushaywa mkhuba. [...]. Ngaphakathi wayebambelele kwelokuthi soze langena iNdiya emzini wakhe kuthiwa lizogana uNdelebuli. [...].” (Bhengu, 1998: 77-78).

Ngamazwi omlingiswa ngamunye kuvela ukuqinisa kwakhe ikhanda, ekugcineni ngoba kufezeka izifiso namaphupho akhe. Asazitshele ukuthi ubanqobile uSonqisha ngokushaya phansi ngonyawo ethi akasoze ashadela neNdiya kwakhe uNdelebuli. Usintsha ukwenza uNdelebuli uqhamuka esezokwazisa uyise ukuthi sebeshadiye neNdiya lakhe lapho ethi:

“Sesishadile Baba. Sibhale eNkantolo emavikini cishe ukuba amathathu adlule. Nokho-ke sisazowenza umcimbi ohambisananesiko. Indida kusengukuthi siyokhetha liphi phakathi kwelaseNdiya nelakwaZulu, noma siwadidiyele.” (Bhengu, 1998: 117-118).

NoShantha wayebazimukise amakhanda abazali bakhe kwaNaicker, ngelokuthi sebekuphelelisile abebakujonge nesithandwa sakhe somuntu omnyama. Abakholwanga amehlo abo lapho sebebona indandatho aseiyifakwe uNdelebuli uShantha:

“Suku lumbe, ebuya eseRichard’s Bay uShantha, wabhadlaza eyikuthi sekuphele inyanga beshadile eNkantolo eMpangeni noNdelebuli.[...]. Kuyabe uyabhekisisa, mam! Indaba yeqe emadolweni! Zigcwele umunwe izingqovungqovu zezindandatho zomshado! Wayengeqonde kuqhuba lon ilanga kanti.” (Bhengu, 1998: 115).

Amazwi omlingiswa ngamunye abe esezifezile izifiso zenhliziyi yakhe, ngoba ayekugcizelela ekutheni kuzokwenzeka sikuthola kwenzeke ngononina. Alishadelanga kwaSonqisha iNdiya kodwa bagcina beshadile uShantha noNdelebuli. Afezeka namaphupho abo nezifungo abazithatha buthule noNkulunkulu wabo zokukhipha uPaul kusizi lokuswela abazali eseyingane.

Lenoveli itshwele lempangele iyiCommedy nakuba inezimpawu zobumbangalusizi (zethragedi) ibe futhi inezinhlobo zabalingiswa ezitholakala kumbangalusizi okuyilezi ummeleli, imbangi, umenzi wokubi noma umlingiswa okhohlakele. Sithola ekugcineni injabulo kubammeleli futhi ziyafezeka izifiso zabo zokuba bashade babe munye noPaul.

ISAPHLUKO 6

ISIPHETHO

Njengoba injongo yalomsebenzi bekuwukuthola ukuthi ingabe ababhali beminyaka yo 1990's baphumelele yini ukuba babambe iqhaza elithe laba seqophelweni eliphezulu lapho baveza abalingiswa nobulingiswa babo. Kulesahluko ngizokhathanisa indlela ababhali abasha ababe nayo ebalinganisweni kanye nasekuvezweni kwabalinganiswa. Ngizobhekisa kuzimpawu ezithile ezibalulekile ezizoholela ekutheni kuvele obala lenguquko esithe yabakhona futhi yabonakala kubalingiswa nasekuvezweni kwabo.

Ukuvezwa kwabalingiswa enovelini, **Izibiba Ziyeqana** kutholakale kuthuthuka ngezininga eliphezulu. Sithole ummeleli oyindilinga okunguye oholela ekutheni nabanye abalingiswa bazifumane sebeyizindilinga, benzisa okwabantu abaphilayo. Ukukhula nokuthuthuka kommeleli, uSiphosakhe lapho enzisa okomuntu ophilayo kuholele ekutheni bonke abalingiswa kulenovelini bazithole sebangabalingiswa abayizindilinga. USiphosakhe njengomholi, lapho ehlangabezana nezingqinamba uyaguquguquka abe ephikelele phambili ngempilo yakhe. Nabanye abalingiswa bazifumana sebesesimweni esithi asifane nesommeleli lapho nabo bazifuna basebuhleni ngasosonke isikhathi ngezimpilo zabo.

Umbhali uye wabonisa ikhono lokuthuthuka lapho aveza khona abalingiswa bakhe. Mihle futhi iyancomeka imizamo ka-Wanda ngokukhombisa ushintsho oluthe lwabonakala lapho aveza abalingiswa bakhe.

Nakuyo inovelini kaMngadi ethi **Asikho Ndawo Bakithi**, sizithola zonke izidingo zokuthuthukiswa kwabalingiswa nobulingiswa babo. Kulenovelini ummeleli uDubazana.

UDubazana ubunzima ahlangebezana nabo simthola abubekezelela abe angayekile ukuguquka lapho esebona ukuthi bungaphezu kwamandla akhe.

Kwasekuqaleni kwenoveli uDubazana utholakala eshikashikana nobunzima ngempilo yakhe, simthola enzisa okomuntu ophilayo lapho abekezela noma ngabe yini ahlangebezana nayo endleleni yakhe. Nabalingiswa azifumana anabo sibathola bazama ukuveza ubukhona babo lapho baphikisana nemizamo emihle yommeleli. Sibathola nabo sebenzisa okwabantu bangempela lapho nabo baphokophele okuhle ngezimpilo zabo. Manoma bangakukhathaleli ukuthi bakuthola ngezithukuthuku zabanye abantu, bona bafuna ukuzibona sebephumelele njenganoma imuphi umuntu ophilayo. Bonke abalingiswa batholakala sebeyizindilinga kulenoveli, ngoba baguquguquka nesimo sezinto. Lapho babona ukuthi bazophumelela khona batholakala sebazinamathisela okukanye baqinisekise ukuthola inzuzo ethile kwabakwenzayo.

Emanovelini i-**Asikho Ndawo Bakithi** njenge **Izibiba ziyeqana** abalobi baphumelele ukufezekisa izimpawu ebezidingeka lapho kubhekelwa ukuthi ingabe kube nentuthuko nenqubekela phambili kubalingiswa nasekuvezweni kwabo. UMngadi ekanye no-Wanda babonisile ikhono lokuthuthukisa babuye baveze uguquko oluthile kubalingiswa nokuvezwa kwabo njengababhali abasha, mihle futhi icacela noma ingabe imuphi umfundi inguquko abaye bayibonisa kulamanoveli abo athi **Asikho Ndawo Bakithi. Ne-Izibiba Ziyeqana**

Naku **Isidleke Samanqe** umlobi uye waba nekhono nobuciko obusha njengombhali omusha lapho aveze abalingiswa bakhe. Ngoba ukwazile ukuthatha ummeleli wakhe amakhe abe umlingiswa oyindilinga. Ngommeleli bonke abalingiswa bazithole sebeyizindilinga balwela ubuhle ngezimpilo zabo. UMawisa lapho adlule khona sithola bonke abalingiswa banyakaziseka, babe bafuna okuhle ngezimpilo zabo. Ummeleli uzifuna ebumsulweni ngempilo yakhe, sithola nezimbangi zakhe zishikashikana nobumsulwa ngezimpilo zabo. Bonke abalingiswa kulenoveli benzisa okwabantu bangempela futhi abaphilayo abaholela ekuthuthukeni nasekukhuleni kombhalo ube ubonisa umehluko kumbhalo wangesikhathi sencindezelo nobandlululo.

Njengamanoveli angenhla, **Izibiba Ziyeqana ne-Asikho Ndawo Bakithi** uDlamini naye ukubonisile ukuthuthuka nenqubekela phambili lapho aveza abalingiswa bakhe naku-**Isidleke Samanqe**. Ngemisebenzi yakhe encomekayo usinika igunya lokuthi intuthuko nenqubekela phambili ekuvezweni kwabalingiswa emanovelinini ababhali abasha iyabonakala futhi icacele nanoma imuphi umfundi lapho efundisisa lenoveli yakhe. Iyancomeka imizamo yomsebenzi wakhe omihle, usinika igunya lokuba sime sizimelele ekutheni inguquko kubalingiswa nasekuvezweni kwabo kumanoveli amasha ezilimi zomdabu isithe yatholakala futhi yaveza nentuthuko enenqubekela phambili.

Ku-Itshwele Lempangele abalingiswa abangabammeleli bavele batholakala benzisa okwabantu bangempela lapho baveza uzwelo ngesimo sentandane enguPaul. UShantha noNdelebuli babonise ukuthinteka okuholele baveza imizwa yabo ngesimo sengane engesenabani ebuncaneni bayo. Benzise okwabantu bangempela, lapho kuhlukumezeka izingqondo zabo sithola kuthikamezeka nomphefumulo okuye kwaholela ezinyembezini. Nanoma ubani ophilayo angazithola asakulesimo uma ahlangabezana nalendaba eshaqisa ikhanda.

Ngalabammeleli, uShantha noNdelebuli sifumana abazali babo sebezibandakanya nabo kulomshikashika wengqikithi eye yaholela othandweni lwabo. Ngokukhula lapho abammeleli bazabalazela okuhle ngezimpilo zabo sithola kunyakaziseka abazali babo. Benzisa okwanoma umuphi umzali olwela amalungelo engane yakhe uma eyithanda. Nanoma sekunzima kubazali nabantababo, bayaguquka kumizamo yabo bonke bazabalazela okuhle ngezimpilo zabo. Yingakho ekugcineni sithola ukuthi bonke abalingiswa sebeyizindilinga, benzisa okwabantu bangempela esiphila nabo kulomhlaba okungaba umngani, isihlobo noma umuntu esimthandayo. Labalingiswa babonakala bakhula bathuthuka kuyoyonke into abayenzayo. Nanoma kunobunzima sibathola bezama izindlela ezizobasa empumelelweni. Abammeleli abaholela nabanye abalingiswa bazithole sebekhula beveza ukuthuthuka nokukhula kokuvezwa kwabalingiswa esikuphokophele kulomhlahlandlela wethu.

Ukubaluleka kwabalingiswa nokuvezwa kwabo kubonakala kuguquke kakhulu kunangokwesikhathi sobandlululo nencindezelo, futhi kube kuthuthuke ngendlela emangalisayo nesezingeni eliphezulu. Umbhali ngamunye kumanoveli ethu simthola ubulingiswa bomlingiswa ngamunye abubeke bacaca, ngemumva kokuba asamakhile umlingiswa wakhe wamnika igama elizohambisana nalobo bulingiswa bakhe. Lokhu kusibekela obala ukuthi umgogodla wokubhaliwe abalingiswa abazofakwa endabeni benzise okwabantu abaphilayo futhi bangempela. Ngohlobo lokuthi basuke bammelele abantu abathile, kusizinda esibafanele abakhelwe kuso umbhali mumbé ngenhloso yokuthuthukisa izigameko ezizoletha isifundo kubafundi nakolalele.

Ngokubaluleka kwabalingiswa kuholela ekubalulekeni kokuvezwa kwabo ngezindlela ezahlukehlukene. Lezo zindlela zokuvezwa kwabalingiswa ziyaye zihambelane nalobo bulingiswa bomlingiswa ngamunye, ukuze lapho sifunda sikholwe futhi sicacelwe ubulingiswa bomlingiswa enoveleni ngayinye. Ukukhula nokuthuthuka kwabalingiswa kumanoveli angenhla lapho baguquguquka benzisa okwabantu abaphilayo, kuye kwaholela ekutheni kubonakale uguquko oluvezwe ababhali abasha kumanoveli angu 1990's. Lapho basebenzise ubuciko nekhono lokuthatha umlingiswa ngamunye bamveze enzisa okomuntu wangempela futhi ophilayo ngohlobo lokuthi ummelele isithombe somuntu othile kusizinda akhelwe kuso. Namasu okusebenzisa amazwi lapho bebhala, baba nobuciko bokuwenza akholeke kofundayo lapho bawaveza amele umlingiswa mumbé endaweni ethile nasesikhathini abasuke bamakhele kuso.

Kulamanoveli angenhla, **Izibiba Ziyeqana, Asikho Ndawo Bakithi, Isidleke Samanqe** kanye naku-**Itshwele Lempangele** abalingiswa nokuvezwa kwabo kuye kwagqama futhi kwathuthukiswa lapho sithola abalingiswa bonke bakhula enovelini ngayinye benzisa okwabantu bangempela. Bonke abalingiswa bayaguquguquka lapho isimo siphambana nabo. Lapho bahlangabezana nobunzima bayalwisana nabo bazifune basempumelelweni ngezimpilo zabo. Ngokukhula nokuthuthuka kommeleli abe yindilinga, kuholela ekukhuleni nasekuthuthukeni kwabalingiswa bonke bazifumane

sebeyizindilinga nabo kunoveli ngayinye. Yingakho ngommeleli amannoveli ethu atholakale esethuthukile ekuvezweni kwabalingiswa ngababhali abasha lapho nabo bakhombise ukukhula nokuthuthuka lapho babhala ngemumva kwencindezelo nobandlululo.

Ibe mihle imizamo yababhali bethu futhi bakhombise namakhono anobucwephesha lapho bakha baphinde baveze abalingiswa kumanoveli angenhla. Niyibekile induku ebandla ngemisebenzi yenu engithe ngabamba kuyo iqhaza lapho ngicubungula ushintsho engiye ngaluthola kubalingiswa nobulingiswa babo kumanoveli enu okuyi-**Izibiba Ziyeqana, Asikho Ndawo Bakithi, Isidleke Samanqe** kanye ne-**Itshwele Lempangele**

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